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The Living Church

VOL. LII MILWAUKEE, WISCONSIN.—JANUARY 16, 1915 NO. 11

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ABIDE IN ME: These words are the command of love, which is ever only a promise in a different shape. Think of this until all feeling of burden and fear and despair pass away, and the first thought that comes as you hear of abiding in Jesus be one of bright and joyous hope.—*Andrew Murray.*

The Living Church

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VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 16, 1915 NO. 11

EDITORIALS AND COMMENTS

The Wreck of the Nations

CAN anyone read unmoved the account of the great Night Watch of Intercession at St. Paul's Cathedral, which is told by our London correspondent in this issue? A nation has been brought to its knees and a national Church is leading its people in intercession before the Throne of Grace.

There are some features of the war that stand out more pathetically in this country than in any of those of the belligerents. Among the latter, interchange of friendly communications has ceased. The English and the Germans have broken all relations with one another except those of war, and neither views the other from a normal perspective. Neither knows what the other is thinking.

But the American is in friendly touch with both. His letters from England and from Germany are delivered to him in the same mail. His correspondents are still *people:* men of like passions with ourselves. The Christian gentlemen that he knew last year are Christian gentlemen still, whether their home is in the one country or in the other.

And the same thing is true at home. Anglo-Americans and German-Americans have not ceased to be friends. They brush together at their clubs, they eat together, they talk together, they laugh and joke together; they are, to each other, precisely what they were a year ago. Nowhere does that continued friendliness stand out more prominently than amidst the mixture of nationalities which make up the population of this city of Milwaukee, where friendships between those of English and those of German birth or descent have not even been strained, and where there is profuse, constant, and unbroken mail communication at all times with each of the belligerent countries.

And the real pathos of the situation is that the *people* of Germany and Austria—we are not now thinking of their governments—think of the war very much as do the people of England. They are just as confident that malevolent neighbors made war upon their fatherland, wickedly and without provocation, as are the people of England sure of the opposite. They are just as strongly convinced that they are fighting on the defensive as are the British or the French convinced that *they* are. They charge atrocities against their enemies in the conduct of the war just as do the English. Precisely what is the German popular view or even the German-American view of the condition created in Belgium and of the scandalous—as it seems to unprejudiced Americans—money levies against Belgian cities, reminding one of nothing so much as of pirate inroads into Christendom a thousand years ago, it is less easy for us to learn. But they thoroughly believe that France and England were on the point of invading Belgium, and that Germany only acted on David Harum's motto, "Do unto others as they would do to you *and do it fust.*" Neither England nor Germany knows what the other is thinking in this unspeakable horror, but Americans know both. It is increasingly evident that Americans know more about the war, its inception and its progress, than do the people of either England or Germany.

And so we know, if they do not, that the war is all one colossal, frightful mistake. If one week of peaceful explanations could have been secured after that dreadful first day of August, there would probably have been no war. Neither people wanted to fight the other people, and neither people would have sustained their own government in a war of aggression against the other, if their government had desired it. Millions of people in Germany believe that something was on the verge of happening that millions of people in England believe was not. Yet it was all resolvable into questions of fact, that could easily have been ascertained, if only the governments had been willing to wait. The Americans who were living or traveling in Germany almost uniformly take the German view of the fact, and the Americans who were in France or England take the view of the allies. One can tell what is the viewpoint of our own countrymen abroad by looking up their present locality on the map. Each returning tourist from Europe came back thoroughly saturated with the view that was current in the precise locality in which the thirty-first day of July chanced to find him. A sudden psychological wave divided all Europe into two parts, and before either of the two parts could grasp the position of the other, they had sprung at each other's throats.

The most contemptibly superficial view that one can take is that which one continually sees in American papers that "it does not matter who started the war." It *does* matter, and God will judge between those who had it in their power to start war, in the several chancellories, and history will bring in its lesser verdict, according to the evidence. But that responsibility has to do with a comparatively small number of individuals. It does not embrace the people, as a whole, in any nation. It would be amusing, did it not deal with the greatest tragedy since that of Calvary, to compare the letters that come from Germany with the letters that come from England. The *heart* of the people of both nations is right, though neither believes it of the other. They are kin, though each of them wishes they were not. They are animated by like impulses, though each believes the motive of the other is something that it is not. And because they do not know, the frightful tragedy goes on, and civilization totters on the brink of an abyss. Never since Calvary was the Saviour's dying prayer so appropriate as now: "Father, forgive them, for *they know not what they do.*"

Is there any way of showing them? The worst of it is that to-day there is not. But, learning how such a war was caused, there are some things we can do to prevent like conditions from producing like results in the future.

WE CAN SECURE agreements among the nations to *pause* at the brink of war. We can ask international promises that a set period of time, thirty days, or sixty days, or even more, shall elapse between an order for mobilization and the time when it shall become effective. We can use that intervening space of time in attempts at mediation. Let it be granted that nations may break such agreements, and that no "scrap of paper" can ever effectually prevent war if any nation *wants* war. It can at least prevent war when nations want peace, and it will show

before the eyes of the world what nation chooses war rather than peace by breaking its agreement.

If, on the thirty-first day of July, Germany, Austria, Russia, and France had each issued an order of mobilization, but neither of them had moved a man until the thirty-first day of August, the rights of each nation would have been secured, and, almost certainly, the order would have been countermanded and the questions at issue—if there were any—would have been settled before the time limit had expired.

But could that have happened? Would not some nation have guessed that some other nation was about to violate the truce and so have hastened to strike ahead of the other? Probably; for war can never be absolutely prevented by mere agreements. The most we can do *of that sort* is to make such provision that, when international crises come, there will be some definite preventive of war, such that only evil intent can set aside.

For the real preventive of war is not "of that sort." It is a relationship between nations which shall be based upon Christian love. It is not enough for us now to deny the charge that Christianity has failed. Certainly Christianity has not prevented this outbreak of hostilities between nations that have professed the Christian religion for a thousand years, and there is therefore failure somewhere. That somewhere is in international relations. They are not based on Christian love. Nobody ever pretended they were. Up to very recent years they were generally not even based on honor, though in this they have made great advance in our own generation.

The failure in our Christianity has been that it was too individual in its conception. It made Christian people; it did not make Christian nations. Men and women have tried, in many cases with real success, to live personal lives of holiness. Nowhere have they tried to make nations holy in their dealings with each other, or even, perhaps, in their internal relations with their own people.

Perhaps we never would have learned this if this war had not taught us so forcibly this limitation of our too individual Christianity. Perhaps we should have gone on, as we have gone for centuries, with Christian people building nations based on pagan principles. The *governments* of Germany and France, Austria and Servia, were not on relations of love with each other. They did not admit love to be the underlying motive which alone could make those governments fit to stand as the exponents of Christian people. And when the crisis came, and the whole system of pagan nationalism collapsed, we had before us the glaring lesson that this is what we might have expected. The Bernhardis and the Machiavellis have stood for that principle which has erected nations upon self-interest and force, and the world sees now to what that principle leads. The outcome is inevitable.

All we, in our varying strata of the Christian religion, have gone astray together. Catholic cannot blame Protestant, nor Protestant Catholic. Pagan Rome fell. The Holy Roman Empire fell. The Papal States fell. None of them based their own government, much less their foreign relations, on love. Modern Europe has refused to learn the lesson from their fall. As fast as one nation based on force has fallen, another nation based on force has taken its place. And as a nation-making and nation administering principle, the Christian religion is still untried.

Perhaps that is why Japan looked across the ocean at Christianity and declined with thanks. The nations of Christian people did not nationally act as Christians, in the Orient, or elsewhere. A religion that was not accepted as the foundation of national life, but only of individual life, in Christendom, did not appeal to a people to whom reverence for the emperor was a religion in itself. Our inadequate Christianity has repelled the pagan world and our unchristian nationalism has tumbled down in utter failure.

Out of the wrecks of the nations that we have builded before, may God show us how to build truly Christian nations.

Thy kingdom come, O God! Thy will be done on earth, as it is in heaven!

Appreciation of Bishop Sumner

SELDOM—perhaps never before in American history—has the consecration of a Bishop elicited so much interest and so friendly a God-speed from outside the communion of the Church, as did that of Dean Sumner last week to be Bishop of Oregon. In an appreciative article in the *Survey,* Graham Taylor, the distinguished sociologist, expresses the admiration of social workers generally for one who has had so effective a part in their work.

"The city which reluctantly parts with him," writes Professor Taylor, "is making the occasion one not only for the expression of personal appreciation by many groups of his friends, but also for attesting the public service which a citizen-clergyman renders in the full discharge of his ministry.

"Bravely grappling both with the lost lives and the destructive conditions surrounding the Cathedral of SS. Peter and Paul, he also assumed responsibility for public worship and pastoral visitation in the twenty or more public institutions of the city and county. He assumed a large share of initiative and service in opposing the worse and promoting the better forces in all Chicago, as his personal and official part in its citizenship. His parish thus became city-wide."

Relating, then, some of Dean Sumner's services to Chicago, particularly as chairman of the vice commission and as a member of the school board, Dr. Taylor continues:

"And yet in all this manifold and exacting public service he never failed to respond to the demands upon him for spiritual and personal service as prior claims. Every Christmas Eve, during the years that the segregated vice district all around the Cathedral was protected by the police, he went the rounds of the disorderly resorts to offer his Christmas greetings and his wishes for a happier New Year to the inmates, leaving with each one a little token of welcome to public worship and an invitation to seek his help in time of need. When the vice commissioners gave him farewell tokens of their appreciation for his leadership and large share in their work, Catholic, Jewish, and Protestant clergy and laity vied with each other in paying tribute to his service to the city and to religion. He was congratulated upon having the satisfaction of seeing the principal recommendation of the vice commission for the establishment of the morals commission adopted by the city council, signalizing the reversal of the city's entire attitude in dealing with the problems of vice. When the Chicago Association of Commerce, of which he has been a useful member, gathered to hear his farewell word, he made it a notable contribution to the Association's record of civic service by drawing a graphic sketch of Chicago's progress during the fifteen years of his citizenship."

Dr. Taylor also quotes the following letter from former President Roosevelt:

"MY DEAR BISHOP SUMNER:

"Mrs. Roosevelt and I are so pleased that you should be made Bishop that we cannot deny ourselves the pleasure of writing to tell you so.

"You know I have felt very keenly that it was a positive calamity that the Bishops, in other words the higher members of the hierarchy, in the various churches tended insensibly to grow away from all knowledge of ordinary people, and to look with distrust upon every movement made in the interest of the plain people. It is very natural. It is the same thing that happens to so many successful professional and business men. Life grows easy for them. They grow mentally inert and tend to lose their understanding of, and their keen and alert sympathy with, the needs of the average men and women with whom life is anything but easy. There are notable exceptions, the Bishop of London being one; and it is a very fine thing to see a man like yourself added to the list of these exceptions.

Faithfully yours, THEODORE ROOSEVELT."

And these appreciative words that come from so many sources are entirely justified. Bishop Sumner has translated true, staunch Churchmanship into life. He has shown that the logical, no less than the spiritual, expression of the Catholic religion must appear in the social order. A religion that is impervious to the crying evils of society is something less than the religion of Jesus Christ; and a Catholicity that is interested only in the individual, personal side of religion, be it never so orthodox or its worship so beautiful, is very much less than the Catholicity of the creed. This has been the teaching of Bishop Sumner no less in practice than in theory.

Well may the congratulations of Churchmen be extended to him and to his diocese on this occasion of his elevation to the episcopate.

Unverified Writing

A CORRESPONDENT, defending the German invasion of Belgium in THE LIVING CHURCH of January 2nd, wrote:

"The point I wish to make is that Germany stood in the same position when she violated Belgian neutrality that England did . . . when she violated the neutrality of the United States by transporting her soldiers and munitions of war on the Canadian Pacific railway across our own state of Maine to Halifax."

We referred this statement to the Canadian Department of Militia and Defence at Ottawa, asking that department to say

whether our correspondent's statement was correct. The following reply is at hand:

"DEPARTMENT OF MILITIA AND DEFENCE.
Ottawa, 3rd January, 1915.

"Sir,

"In answer to your letter dated 28th ultimo, I have the honour to assure you that Canadian troops en route to England have *not* been transported to Halifax by the Canadian Pacific Railway through the State of Maine.

"I am, Sir, Your obedient Servant,

"W. GWATKIN,
Major General."

We earnestly ask that correspondents will either name their authority for statements of alleged fact, or else assure themselves of the accuracy of such statements, before writing letters for publication. It is out of such erroneous allegations, hastily made, that wars come about. Indeed, it is quite possible that the present catastrophe grew out of just such an incident as this.

ACKNOWLEDGING the receipt of $425.82, the amount of THE LIVING CHURCH RELIEF FUND of December 5th, Archdeacon Nies writes that he has decided to use this instalment exclusively for the Belgian refugees in Switzerland and across the Lake of Geneva in France, of whom there are great numbers. It is for these refugees chiefly that the funds expended through the Swiss churches and also most of the clothing made and collected at Lausanne and Geneva have been used, some also going for refugees of other nationalities who are interned in Switzerland. The need, he writes, "is apparently endless, as old ones go and new ones come. We give them shelter and food, and help essentially by giving clothing and a little money—very little, but the best we can. The fund up to the present has been distributed according to the pressing needs of the churches. THE LIVING CHURCH help is invaluable, mainly because it is direct and can be used with much more elasticity than the general fund."

Living Church Relief Fund

On another page we are printing a report that comes to us direct from the rector of the American Church in Paris showing the needs in that city. So great is the call upon the Church at each of the posts maintained on the continent, that at best with the funds available it is impossible to do all that is desired; but yet we feel that there can be no more needed work than this which is being done through the offerings placed in our hands.

Some embarrassment in the distribution of the fund arises from the special designations, particularly as to Belgians. It will be remembered that the American Church is not represented in Belgium. Refugees, however, crowd the cities and villages of Switzerland and France, and probably even into Italy, especially in the vicinity of Archdeacon Nies' own city of Lausanne. But in all those cities Belgians are not the only refugees, nor the only people in distress. It is no more possible for the Church, in administering relief, to confine it to applicants of a particular nationality than it would be, for instance, in New York or Chicago. We are advising Archdeacon Nies that in our judgment he complies sufficiently with the request that gifts be used for work among Belgians if he appropriates such funds to those churches that have large numbers of Belgian refugees contiguous to them and under their care, but without requiring an exact accounting distinct from other relief work of such parishes. As we have said before, gifts for relief work *in Belgium* should be sent through the Belgian Relief commission, which is now well organized in all the states, and there is no duplication of their work from THE LIVING CHURCH FUND. The latter is administered by the Archdeacon in charge of American churches in Europe, through our own clergy and workers at Paris and Nice in France, at Geneva and Lausanne in Switzerland, Dresden and Munich in Germany, Florence and Rome in Italy. It would be much more useful if correspondents would specify particular cities among these, if they wish to express preference rather than particular kinds of work. It may safely be assumed that in each of these cities whatever relief is required is being given, as far as possible, without discrimination as to nationality.

Many of the gifts acknowledged below consist of Christmas gifts from churches, Sunday schools, and individuals. "This is from our Christmas offering and represents the sum ordinarily expended for an orchestra at the Solemn High Mass of Christmas day"; ". . . an offering from a little Sunday school in an Indian village"; "we usually spend this amount for Christmas presents for the scholars [a Utah school], but this year they said they would rather give than receive"—how touchingly do these varying explanations blend together in showing the united sacrifice of the whole American Church, which is thus able to offer, each week, this united offering. A Pittsburgh church promises a weekly offering, a Minnesota correspondent a monthly contribution for the fund.

The following are the acknowledgments for the week ending January 11th:

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A member of St. Mark's Ch., Philadelphia††	10.00
St. John's Ch. School, Cambridge, Ohio*	5.00
Episcopal S. S., Ogden, Utah	15.00
Rev. H. G. Coddington, Syracuse, N. Y.	5.00
St. Peter's Ch., Gallipolis, Ohio	10.00
St. Luke's Ch. and S. S., Jamestown, N. Y.	38.00
Mrs. S. T. Matthews, New York*	3.00
Christ Memo. Ch. Sch., No. Brookfield, Mass.	4.00
J. L. Powers, Massena, N. Y.‡	1.00
Trinity S. S., Bristol, Conn.‡	3.25
Mrs. M. H. McReynolds and Miss C. Hobgood, Tuscumbia, Ala.	5.00
Rev. A. G. E. Jenner, Boston	2.70
Per E. C. Tyler, Lowell, Mass.‡	70.00
Miss Alice Ockford, Northfield, Vt.‡	1.00
Church of the Ascension, Pittsburgh	17.10
Tom W. Bailey, Seneca Falls, N. Y.	1.00
Trinity Church, London, Ohio	1.00
Children of St. Peter's S. S., Carson City, Nev.	1.50
Anon., Washington, D. C.	25.00
"A Deaconess' Christmas gift"‡	1.00
J. G. W.	5.00
St. Andrew's Ch., Kokomo, Ind.*	5.00
"A Churchwoman," Washington, D. C.‡	100.00
R. B. G., Chicago	1.00
Holy Communion S. S., Lake Geneva, Wis.*	5.00
St. Mark's S. S., Coventry Par., Md.†	2.11
Rev. Geo. T. Lawton, Minneapolis	10.00
E. M. P., Rochester, N. Y.	5.00
Holy Trinity Ch., Havana, Cuba	6.75
Trinity Ch., Red Bank, N. J.*	12.00
"Araby," Norfolk, Va.	1.00
	$ 658.15
Previously acknowledged	4,186.01
	$4,844.16

* For use among Belgians.
† For use among Belgian children.
‡ For use in Paris.
¶ For use in Munich.
** For use in relief of young girls.
†† For use among Belgians, French, or English.

ANSWERS TO CORRESPONDENTS

E. T.—(1) The seven sanctuary lamps are reminiscences of the "seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5). They are usually red and we know of no reason why the color should be varied.—(2) Our Lord's forty days' fast was at the beginning of His ministry, apparently following immediately after His baptism, and appears to have preceded any of the work of His ministry.—(3) The requirement that women shall have their heads covered while in church is based on I. Cor. 11:5.—(4) Justification by faith is a teaching that the character of God is imputed to man by virtue of his own act of faith. In its extreme form as held by some sects this justification is accomplished apart from sacramental agencies and apart also from any "works" or deeds of one's own.

B. F. M.—Mr. James R. Sharp, Centennial Park, Nashville, Tenn., pointing out that the *Living Church Annual* of 1896 contained "A Comparative View of the Calendars of the Church," including the Eastern, kindly writes that "If B. F. M. will give his address, I will take pleasure in copying and sending him the Eastern names" from that kalendar.

INQUIRER.—We have no standard except custom and intrinsic fitness to guide as to the number of altar lights. Many churches exceed the two stated eucharistic lights at low celebrations on festal occasions.

A STUDENT.—Benjamin Franklin was a Churchman during at least part of his life, but it is probable that he lost much of his hold upon Church doctrine before his death.

PERPLEXED.—The remarriage of the party would not be proper either under our American canon or under Western traditional usage.

GOD AND MAMMON

SECOND SUNDAY AFTER EPIPHANY

By H. C. Tolman, D.D., LL.D.

ON the coins of Constantine was stamped on the one side the sacred Christogram and on the other the face of a Roman god. We may call that a curious blending of Christianity and paganism.

And yet to-day we see the same type of mongrel Christianity. How many dedicate a part of themselves to Christ, and the other part to self. They give a part of life to prayer and praise and profession of Christ's name; but another part they give to greed, avarice, passion, jealousy.

Religion must dominate the whole man. It is not a mere part of life; it is the entire life. If one portion lies outside of its sway and influence, religion to that life is a mechanical and artificial thing superinduced upon it, but not synonomous with it. Faith may find expression in formulas, but these formulas are not faith. Faith is life and the exhibition of life is a revelation of faith. Do you ask me: "Have I faith?" Rather ask me if my life is a continuous and progressive communion with God.

The traveler sees with wonder the host of pilgrims stopping before the holy image of St. Peter at Rome and kissing the feet of the rudely carved statue. In the throng we see old men, women and even tiny children, who have to be lifted up that their baby lips may touch the Saint. We see the rich and the poor, the aristocrat and the peasant.

Smile we may, a contemptuous smile, at their superstition, but if their worship be sincere, it is acceptable to Him who reads the thoughts of the heart.

We don't know whether Leo the Great altered over an ancient statue of Jupiter Capitolinus to stand here as the Prince of the Apostles, or not. If so, we might exclaim: "a Paganized Christianity indeed." But a thousand times more inconsistent than joining Peter and Jupiter is that life which gives homage to our divine Lord while beneath in the secrets of the heart self is enthroned, while under the fair robe of professions of devotion to the saintly life of our Redeemer the soul is filled with hate, impurity, and meanness.

The Italian peasant adores what Holy Church has given him and, I doubt not, receives a blessing, but the worldling reveres the Christ of holiness and love, while the heart devoted to the lower self, drags the soul downward, making it the servant of the passion which reigns there.

"Ye cannot serve God and Mammon." God demands our entire consecration to love and service. How little we know of the great heart of Christ! It was seeing the sorrows of mankind, it was being among the poor, the outcast, it was His keen discernment, coming from His divine nature, of the inequalities, the burden, the despair, the degradation, the shame of humanity, which broke the Christ heart. This is truly vicarious suffering.

We have sympathy, yes, when our friends are in trouble. But Christianity is not simply interest in ourselves and in our friends. Christianity is world sympathy.

Often in New York, as I passed through the slums of the city, and saw crawling out of the heated tenement house a squalid child, and as I beheld on the faces of men the marks of vice and degradation, I have thought how the grass and flowers in country lawn, the blue hills, the running brook show God's beauty, and I have asked myself: "Is it that here in man is God's image?" God sees it, and he sees it most who comes closest to God.

We love to speak of the divine Christ and we hope to enter into His divinity, but before we can come near to the divine in Christ, we must come near to the divine in humanity. Here is where we shall behold Him. "As ye did it unto the least of these, ye did it unto me."

THE GREATEST burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feelings, our especial weaknesses and temptations, and our peculiar temperaments,—our inward affairs of every kind,—these are the things that perplex and worry us more than anything else, and that bring us oftenest into bondage and darkness. In laying off your burdens, therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experiences, your temptations, your temperament, your frames and feelings, all over into the care and keeping of your God, and leave them there. He made you and therefore He understands you, and knows how to manage you, and you must trust Him to do it.—*Hannah Whitall Smith.*

AT the top of this column let me put Mme. Vandervelde's little poem. What wonder that every Belgian salutes the American flag when he sees it? But we have only begun to give; our gifts must be multiplied tenfold "until this tyranny be overpast."

"BELGIUM THANKS AMERICA"

"To-day it's Christmas morning: we hear no Christmas bell,
But still we tell the story which once we loved to tell—
'Goodwill' 'Goodwill'—we read it: and 'Peace' we hear the name,
And crouch among the ruins, and watch the cruel flame,
And hear the children crying, and turn our eyes away.
For them there's neither bread nor home this happy Christmas Day.

"But look! there comes a message from far across the deep,
From hearts that still can pity, and eyes that still can weep—
O, little lips a-hunger; O, faces pale and wan,
There's somewhere, somewhere, peace on earth, somewhere goodwill to man,
Across the waste of waters, a thousand leagues away,
There's someone still remembers that here it's Christmas Day.

"O God of Peace, remember, and in Thy mercy keep
The hearts that still can pity, the eyes that still can weep:
Amid the shame and torment, the ruins and the graves,
To theirs, the land of freedom, from ours, the land of slaves,
What answer can we send them?—we can but kneel and pray—
God grant, God grant, to *them* at least a happy Christmas Day."

CERTAIN GOOD THINGS are already coming out of all this horrible welter of blood and tears in Europe. It must have been soul-moving to see a Paris crowd on its knees in the great open space before Notre Dame, waiting the Archbishop's benediction. French infidelity never was as deep-rooted as the devil imagined; and it is the sons of the Crusaders, not the sons of Voltaire, who are leading France to-day. My heart thrilled last week to read of a certain Major de Lys among those decorated for valor. *De Lys*—the surname granted to the family of blessed Jeanne d'Arc; and this is a descendant! To think that a Frenchman, Voltaire, wrote vilely of that glorious virgin, and that a German, Schiller, knew how to praise her aright! It is so significant that her effigy stands unharmed before the wreck of Rheims Cathedral. I wish I might have seen the regiments of French infantry present arms as they passed down the Rue de Rivoli before her little golden equestrian statue.

Then, in England, the Archbishop of Canterbury has been moved to speak with less than his usual cautious reserve about the Catholic privilege of praying for the dead. When almost every household sees one chair just made vacant, the need of such relief is imperative. And it is good for the spiritual head, under God, of England, to reassure those who mourn, that their dead have not drifted beyond God's love and care, beyond the possibility of fresh blessings outpoured upon them in answer to the effectual, fervent prayers of the faithful here on earth.

In all the countries unhappily at war there seems to be a breaking-down of the class spirit, a fresh recognition of *brotherhood within the nation.* Rank, wealth, education, or the lack of these, make less difference, in the hours of supreme trial. And though I confess that such intense nationalism is a long way short of the Christian internationalism that we most desire, it is at any rate a step in the right direction! It means inclusiveness, not exclusiveness, and exclusiveness is the essentially inhuman thing.

FURTHERMORE, the unspeakable dreadfulness of war itself, more especially with modern machines of destruction, is being realized everywhere: the glamour is gone forever. And that will prove a valuable factor for future peace, once the end has come to this struggle. No people will ever again consent to leave the determination of national policy regarding war to a hereditary generalissimo or to a coterie of diplomats working in secret.

And (absurd as some of the disclaimers sound) the universal unwillingness to assume responsibility for the war is encour-

aging. No ruler, at any rate, is willing now to talk about war as "a biological necessity," or to speak of "legitimate national expansion by the sword"; and each speaks of himself and his people as defending themselves against aggression. There will be much less "war talk" after this, when the world has learned what a price modern war exacts.

Incidentally, to see Russia wholly delivered from alcohol, and the Archbishop of Canterbury urging every Briton to practice total abstinence at least till the end of the war, is hopeful. France is abolishing liqueurs, which means much in the land of the *aperitif;* and at least the prohibitory part of Mr. Secretary Daniels' naval policy seems justified by results elsewhere. I wonder whether our own people will be ready to learn all the lessons that Europe is teaching—by dreadful example, if not by precept—this year of blood.

1915—THE CENTENNIAL of Waterloo, and of Anglo-American peace! What will it bring? I see that President Poincaré prophesies the reëstablishment of peace before it is ended; and some optimistic writer of the other day foretold the termination of the war by spring. I incline more to Kitchener's estimate of three years. But one thing stands out clearly: an indecisive peace would be a greater calamity to this world than a longer war. The issues at stake are too vast to be left unsettled, with the certainty of a renewal of the struggle as soon as the wounds of this combat were partly healed. Europe must settle down to the highly systematic regimen of Prussian ideals under the Hohenzollern overlordship, or it must be forever freed from that fear: there is no middle ground of temporizing compromises. *Weltmacht oder Niedergang:* the alternative is Prussia's own. And no American mediation can or should avail in the slightest degree to blur the issue, or avert a final settlement. I forbear to indicate precisely my own sympathies and hopes—though I have them, as perhaps you would not suspect from the sternly neutral tone of what I have written. But I believe in Democracy, in individual freedom as well as a social order, and in the sacredness of treaties and of public law; and I love Belgium. *Verbum sap.*

EVEN IN THE darkest age of English Church history, the pious practice of prayers for the dead was not wholly forgotten; as witness this epitaph, from the churchyard of St. Olave's, York:

"Died Feb. 19th, 1782, in the 27th year of her age, Ann, the wife of Francis Browne, of Leeds.

"Jesu, our only Hope, our Advocate,
Our gracious Mediator, O defend
The trembling, sinful Soul from all the storms
Of Wrath Divine! Thy Blood alone can cleanse
The deepest Stains, and purify the Soul
From all its native and contracted Guilt.
In that dear Fountain of immortal Life
Let her be cleansed and throughly sanctifyed.
She comes a helpless, miserable wretch,
And throws herself and all her future Hopes
On Mercy Infinite; reject her not,
Thou Saviour and Redeemer of Mankind."

And surely, St. Chrysostom is explicit authority for Requiem Masses, in his homily on Philippians i., 18-20:

"Not in vain did the Apostles order that remembrance should be made of the dead in the dreadful mysteries. They know that great gain resulted to them and great assistance; for when the whole people stands with uplifted hands, a priestly assembly, and that awful Sacrifice lies displayed, how shall we not prevail with God by our entreaties for them? And this we do for those who have departed in the faith."

IN JOSEPH PENNELL'S *Little Book of London,* which Christmas has just brought me, I find the amusing statement that "during the reign of William the Conqueror, Old St. Paul's was a large Gothic building, seven hundred feet long. Subsequently it was destroyed in the great fire of 1666." Gothic architecture evidently began earlier than is commonly supposed!

COULD WE but live more entirely in the unseen Presence, and trust to the unseen support,—and if lonely, or disappointed, or depressed, turn more quickly to God, fully confident of His all-embracing care, believing in His perfect love, the tender sympathy with which He ever regards us, how different life would be from what it ordinarily is! Yet we doubt not that divine support is assured to us, if we seek to do what is pleasing in His sight. If the end we desire comes not, yet there is rest in the assurance that we have told Him all, and left it to Him to do what He wills.—*T. T. Carter.*

NIGHT WATCH OF INTERCESSION IN LONDON

Twenty Thousand People Participate at St. Paul's

CHURCHES OF ENGLAND, FRANCE, AND BELGIUM WITH ENGLISH NON-CONFORMISTS PREPARE FOR DAY OF INTERCESSION

The Living Church News Bureau
London, December 29, 1914

PERHAPS in the age-long and memorable annals of St. Paul's, at least of the present Cathedral church if not of "Old St. Paul's," there has never been such an absolutely unique event, one so singularly impressive and of such profound religious significance, as that which took place last week in the Day and Night Watch of Intercession in preparation for the Day of National Intercession for the war on January 3rd. This day and night of united and private prayer, which the Bishop of London requested his evangelistic council to arrange, began on Wednesday morning at eight o'clock with the Holy Eucharist, when the Bishop was the celebrant. The special intercessory services and the intervals for the silent devotions of those who took part in the watch of intercession were continued throughout the ensuing twenty-four hours, with the exception of the time devoted to daily Matins and Evensong at the Cathedral, and were concluded with a second celebration of the sacrament by the Bishop of Kensington at seven A. M. on Thursday. There was no restriction about admission to the Cathedral until after five P. M. on Wednesday; from that hour tickets were needed, and men only were admitted after eleven P. M. The number of applications for tickets had been very great from the first, and in respect of the night services alone it was estimated that fully ten thousand persons would take part in the watch of intercession. But that number was very much exceeded by five o'clock, and it is understood that twenty thousand tickets were issued.

A special form of service, divided into sections, had been drawn up for general use. At the first quarter of every hour a hymn—"Lord, in this Thy mercy's day," "Thy Kingdom come, O God," or "Holy Father, in Thy mercy,"—was sung and the Litany said, with the addition of special suffrages. The service for the second, third, and fourth quarters consisted of collects, some from the Prayer Book and others composed with special reference to the war. The Lord's Prayer was repeated together at the end of each quarter. A priest, in cassock, led the devotions from the pulpit. Here are three of the collects:

"O God, who of Thy great love to this world didst reconcile earth to heaven through Thine only beloved Son; Grant that we, who by the darkness of our sins are turned aside from brotherly love, may, by Thy light shed forth in our souls, embrace our friends in Thee, and our enemies for Thy sake; through the same Thy Son Jesus Christ our Lord. *Amen.*

"O God, the Preserver and Saviour of all men; We commit to Thy holy and merciful keeping all those who fall in this war. Grant unto them, and to us, a merciful judgment at the last day, that in the face of all Thy creatures we may then be acknowledged as Thy true children; through Jesus Christ our Lord. *Amen.*

"Overrule, O our God, we beseech Thee, all this disaster and suffering to the blessed issue beyond mere earthly peace, of restored brotherhood among nations, the enlargement of our Redeemer's Kingdom, and the reünion of Christians in one faith and love. All this we ask for Jesus Christ's sake. *Amen.*"

The following were some of the directions for the guidance of private meditation and prayer:

"Remember that God waits to hear and to answer humble, believing prayer. Remember also that He calls us to forward the accomplishment of His great purposes by our prayers. Let us try to realize His presence together."

"Pray for the pardon of our sins as a Church and as a nation; ask that we may be granted a right spirit, knowledge of the divine will, and a hearty desire to fulfil it at whatever cost."

"Pray for all the sufferers in the war—the wounded, the sick, the missing, the prisoners, and those who fall. Pray also that all who minister to them, whether to their souls or bodies, may have comfort, strength, and the blessing of the divine Presence."

The hourly services were assigned in order to the rural deaneries of the diocese of London, twenty-four in number, and were conducted respectively by the rural deans.

People poured into the Cathedral, according to the *Times* account, in an unceasing stream without regard to hours. Many came to stay only for a few minutes of silent prayer. Many remained from one service to another.

"Throughout the morning a continuous stream of persons passed into each of the Cathedral doors, the numbers increasing during the noon interval and continuing very large throughout the afternoon, so that all the seats were practically always occupied. Great numbers followed the services with bowed heads. And so earnest was the congregation that the constant coming and going caused no distraction. Singularly impressive in the dim light were the long pauses between the individual prayers when all the great assembly united in silent intercession for 'the men engaged in the war, our sailors and soldiers,' and for 'the wounded, the sick, the missing, the prisoners, and those who fall.' A large proportion of those present were in deep mourning. As the daylight waned, the same unending streams still poured in at every door and 'like a fountain day and night' the prayers from the heart of London rose upwards." And the *Times* representative adds: "No service in the great Cathedral can be other than stately and impressive; but never perhaps has a congregation in St. Paul's felt more personally united or more intimately bound together in a common grief than did that which gathered yesterday."

A "night impression" of what went on in St. Paul's on this memorable occasion appears in the *Church Times*. The night services are described as being more intimate, more corporate; the day services more majestic and massive. Each had its own utterance and all had the same purport:

"The most rigorous liturgiologist would have forgotten his lore in welcoming the spirit which was evident, the spirit of intense realization of the profound meanings of the words of the unspoken 'Collects'; on the other hand, the most hardened opponent of forms of prayer would have admitted that here, indeed, was Common Prayer. The simplicity, the rigor, the austerity, the restraint, the quietness were all beyond praise. We were praying. That is all that need be said."

At nine o'clock there were bowed heads in solid ranks, which filled the great space under the dome, overflowing into a good length of the long transepts and still vaster nave. At ten o'clock a procession entered, led by a crucifer and several priests in surplices. It had marched through the streets all the way from Holy Cross, St. Pancras (King's Cross). There were other processions of devout Church people, too, a little more informal for the most part, but all blended together in the Cathedral, a vast multitude. At eleven o'clock once again the service began, and another long string of earnest, prayerful Christians entered. "So through the long hours of the night the true chain of humble prayer and supplication was continued, and the great pulsing city laid bare its heart before the Lord." And then the last "Our Father" was said, and for a space all knelt silently, while some passed and others came in.

"We could not forget the holy dead who had died for the nation. London was gathering for sleep—a fitful sleep, may be, with sorrowing thoughts of the news from the northeast coast. Around us, in the wistful spaces of the great Cathedral, seemed to be the presences of others who had died for England in the long-gone past. Of all the rich memories which the solemn night hours had left on our souls, surely none was more poignant than the recollection of the solemn prayer of committal to God's mercy of those who had fallen."

The two English Archbishops have issued a message relative to the Day of Humble Prayer and Intercession arranged for Sunday, January 3rd. They hope and believe that advantage will everywhere be taken of the opportunity it offers. Never was there such a time, they think, when "the 'agreement' in prayer, to which so much is promised," has been so widely extended. Members of the Roman communion and of the Protestant bodies in Great Britain and Ireland have consented to coöperate with us. But, more than this, continue the Archbishops—

"the Church of France is doing the same, and we have reason to believe that, so far as is possible in the circumstances, the Church in Belgium will do likewise. The Church of the great Russian Empire has been informed of our intention, and we may thankfully count upon sympathy in that direction. In neutral countries, too, and especially in America, there will be many to join in our prayers. We trust that throughout our empire there will be a mighty voice of prayer raised to our Heavenly Father in the Name of the Lord Jesus Christ, the Prince of Peace."

They have issued a form of prayer for general use in the church under such diocesan sanction as may be required. The Archbishops call upon all whom their words may reach, to "throw themselves whole-heartedly into this vast work of intercession and of humble prayer." Who can tell, they add, what the effect may be when not "two or three" only, but the Christians of "two or three" nations are united to ask of Almighty God the fulfilment of His good purpose for us all?

J. G. HALL.

ENGLISH NOTES

Clergy of Zanzibar Mission Interned in German Territory

DAMAGE TO SEVERAL CHURCHES ON EAST COAST BY GERMAN FLEET

The Living Church News Bureau
London, December 29, 1914

THE latest news of the U. M. C. A. staff in German East Africa, thirty-nine in number, has now been received at the mission headquarters in London. The Bishop of Zanzibar, writing under date of November 20th, reports, on what he believes to be well-founded information, that the missionaries of his diocese at Magila and Korojwe stations are interned at Arusha, in the Kilimanjaro district. One priest, Father White, is at Pangani on the coast, also interned. Of the members of the staff in the Rovuma district no word had been received. But a wounded German soldier, met by the Rev. Francis Stead at Mombasa, told him that he had heard there were some English (presumably U. M. C. A. missionaries) at Songea, a military camp on the trade route to Lake Nyasa.

Missions During the War

The Bishop of Oxford, speaking at an S. P. G. meeting in Oxford, said that their duty was, while others were fighting our battles in this war, to keep things going at home: not to be "wasting time in profitless excitement," but to be doing the things which help civilization and religion. He hoped the missionary cause would not suffer as a result of the heavy war taxes. During the civil war in the United States the missionary funds increased. He hoped this would likewise be the case here in England at the present time. The Bishop did not think that the war would tend seriously to discredit the message of the Gospel in the mission field. Again, the new kind of fellowship seen on the battlefield to-day—the explanation of which seemed to him extraordinarily deep—was not going to prevent the furtherance of Christianity.

Archbishop Among the Soldiers

The Archbishop of Canterbury has been visiting various military camps in his diocese, with a view particularly of satisfying himself in regard to the provisions made for the men's spiritual needs and social recreation. The Archbishop afterwards took a confirmation at Hythe parish church, and a number of soldiers were among the candidates.

Churches Damaged by German Raid

The barbarous raid of the German squadron the other day on the northeast coast did considerable damage to churches in Hartlepool and Scarborough. At Hartlepool, St. Hilda's ancient church and rectory were unroofed. In Scarborough two or three churches were struck. In All Saints' the Holy Eucharist was being celebrated when two shells struck the church. The congregation remained calm. At Whitby parts of the ancient Abbey ruins were struck by shells. The wall on one side was pierced in two or three places, and another portion of the fabric was broken away.

Vestment Industry Revived

The Benedictine community at Pershore Abbey wish to make it known that they have revived their vestment industry, which they started many years ago at Caldey. They will be very glad to receive enquiries and to give estimates. Letters should be addressed to Brother Charles, The Abbey, Pershore, Worcestershire.

Salisbury in Time of War

The *Times* is publishing a series of articles on "England in Time of War," and its special correspondent, in beginning his article on "Salisbury," says that in Salisbury to-day one cannot but help wondering what George Herbert would think were he to walk in from Bemerton to indulge his intense craving for Church music:

"There is the Cathedral, as he knew it, and there is the close, still the widest and quietest in England. But what would his gentle spirit make of all those hundreds of soldiers, and how would his musical ear be affected by the Canadian speech, in some things much more correct, but always much harsher, than his native Welsh or the mellow tongue of Wilts?"

But in Salisbury to-day, says the correspondent, one soon ceases to wonder about the men of three centuries ago, because it is even more interesting to wonder about the men of six months ago:

"A cathedral town, with a theological college, excellent fishing, two markets a week, old curiosity shops, old-fashioned, comfortable hotels, and a quiet, steady retail trade in the needs of a large

agricultural district—that is what Salisbury was last July. The metropolis of 100,000 soldiers, the distributing centre of vast daily supplies of food and stores, the recreation ground of troop upon troop of high-spirited young men, the temporary home of thousands of imported workmen—that is what Salisbury has become. And the manner in which this sober sides of a country town has risen to meet the new conditions would astonish those who talked scornfully of the 'effete' English."

The Cathedral life, it is added, goes on externally as usual; but the Special services are much valued, and "it is well known that the Bishop of Salisbury, with the help of Lord Lansdowne and others, is doing great work with a fund for camp institutes." In concluding his article, the writer says:

"All over England there is taking place what the Canadians might call a 'regular mix-up' of the population; but nowhere is it stranger than where the soldier-youth of the New World goes bustling round New Sarum's ancient Cathedral, in the vale below the yet older Old Sarum, camp and home of the soldiers and saints of all but forgotten centuries."

NEW REREDOS, ST. BOTOLPH'S CHURCH, BOSTON, ENGLAND
[See London Letter, THE LIVING CHURCH, December 5th.]

It appears that the altar plate which belonged to H. M. S. *Bulwark,* accidentally destroyed at Sheerness by an explosion on November 26th, was actually preserved undamaged, after being blown upright into the air from the ship. The case containing the chalice, paten, and other sacred contents, fell into the Thames close to the *Formidable;* and was picked up by one of the boats of that ship. The sacred vessels were intact without a single scratch.

Strange Saving of Altar Vessels

In Boulogne, on Christmas day, the Bishop of Oxford officiated at the English Church of St. John. J. G. HALL.

WE HAVE cause to suspect our religion if it does not make us gentle, and forbearing, and forgiving; if the love of our Lord does not so flood our hearts as to cleanse them of all bitterness, and spite, and wrath. If a man is nursing anger, if he is letting his mind become a nest of foul passions, malice, and hatred, and evil wishing, how dwelleth the love of God in him?—*Hugh Black.*

ENDURING FAITH

By C. H. WETHERBE

TRUE faith in God is not proved by brief seasons of exercise. Nor is it well tested when one is having pleasant experiences. It is easy for one to believe in God and in the Bible when he is basking in the sunshine of pleasing prosperity. No Christian can know how well he can believe unless he get into the shadow of some great trial. If he emerge from such a trial with his faith in God at full tide, he shows that his faith has enduring qualities in it. He who has a faith of the enduring kind will dare to pass through trials and afflictions with no thought of lowering its standard and its fixedness. He takes it for granted that he will meet with adversities in the coming years. He prepares himself for encountering large obstacles in the pathway of life. He would be surprised if he had nothing but bright smoothness all the way along. The heroic qualities of the best type of personal faith are not brought out unless one will manfully struggle against adverse forces, winning a victory over them and with a purpose to pursue in the good way. The Christian who steadfastly purposes to believe in God, amid all of the vicissitudes of life and experiences, is governed by a faith which is sure to endure every test of it to the end of his earthly course. It requires a holy ambition and a high order of courage to do this. It is such a faith as this that filled the whole heart of Abraham. He would never have been known to the world as an illustrious example of enduring faith, if he had not fought his way through extreme trials of his faith. It was a great trial to him to wait so many years, under adverse conditions, for the birth of a divinely promised son. The faith of many a husband would have fallen down during such weary waiting. But Abraham's faith in God patiently endured, and it was richly rewarded. And the command to offer up, to the height of sacrifice, his only son, the child of divine promise, was a still greater trial of Abraham's faith, and he splendidly endured it.

NEW CRAFT FOR SEAMEN'S INSTITUTE IS LAUNCHED IN NEW YORK

Novel Form of Missionary Work Among Sailors

WORK TO COMMENCE ON THE CATHEDRAL NAVE

General Seminary Catalogue Issued

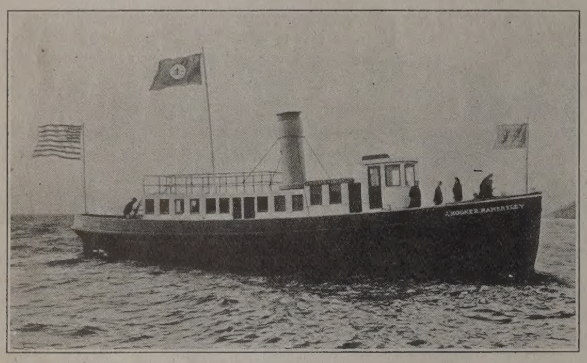
OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, January 11, 1915

THE new tender, presented by Mr. Louis Gordon Hamersley to the Seamen's Church Institute of New York for missionary work in the harbor, was solemnly dedicated at Pier No. 7, East River, on Sunday afternoon, January 3rd. The boat was described at length in THE LIVING CHURCH, November 28th last, in the account of the launching.

Bishop Courtney (acting for Bishop Greer, who was unable to be present on account of other Church appointments), the Rev. Dr. Manning, rector of Trinity parish; Mr. Edmund L. Baylies, president of the institute; Mr. Hamersley, the donor; Mr. J. Frederick Tams, chairman of the Boat and Harbor Service; and the Rev. Archibald R. Mansfield, chaplain and superintendent, took part in the service.

Mr. Mansfield first told the history of the work, including the narrative of the first institute boat, the *Sentinel*, which has been superseded by the new craft. A fuller statement and description were then given by Mr. J. Frederic Tams, chairman of the Boat and Harbor Service, after which the donor, Mr. Louis Gordon Hamersley, made the presentation and the gift was accepted by Mr. Edmunds, Baylies, president. Of that gift Mr. Baylies said: "It is so much more than mere 'bricks and mortar.' It is a thing which is alive. It goes forth from the Institute many times a day and carries the



THE NEW TENDER, "J. HOOKER HAMERSLEY,"
Of Seamen's Church Institute, New York

message of the Institute to every incoming ship. It is a greeting of good will to every ship that comes into the port. It bears a welcome to every sailor that comes into the port, whether he is on a small coasting schooner, or even a sloop, or whether he is on a great steamer that may come from the distant Eastern Indies, from Japan or China or the Philippines."

After this address the clergy boarded the tender and a brief service of dedication was held, the people on shore joining in the hymns, the Creed, and the Lord's Prayer. Bishop Courtney used this dedicatory sentence:

"To the glory of God and His service among seamen of all nations I dedicate this Institute Tender, *J. Hooker Hamersley*, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*"

The address of the day was then given by the Rev. Dr. Manning, rector of Trinity Church. This work among sailors, he said, was being done, not as though we were reaching down from above them, but as men among men, sharing their experiences and living with them. "This boat," he said, "stands for the very finest spirit of American and Christian hospitality. A sailor comes here to our port as a visitor; in some senses as our guest. It is a great thing to have a messenger like this to go out to meet him; to give him the right hand of welcome and to bid him safely on his way when he is ready to depart. New York may well be proud of having such a representative on the water, and of having here in the Seamen's Institute building the finest building in the world for the care of the men of the sea." After the service those who had been unable to go on board during the service of dedication were invited to enter and inspect the tender and the Institute building across the street, in which latter tea was served by the Seamen's Benefit Society. The invitation was very generally accepted.

With the announcement of the signing of the contract to construct the nave of the Cathedral of St. John the Divine, given out last week, was a statement that all seven of the chapels which surround the sanctuary are now practically completed. One of them, given by Mrs. George S. Bowdoin, will be consecrated early in Lent, it is expected, and three others, the Potter, Huntington, and Furniss chapels, about Easter. These seven chapels represent outlays of about $1,210,000, given for the most part by individuals. Three of the chapels, St. Saviour, the Oriental rite, given by August Belmont; St. Columba, the English rite, given by Mrs. Edward King; and St. Ambrose, the Italian rite, given by Mrs. G. L. Rives, have been formally opened and are in use.

Chapels of the Cathedral

The four chapels now being put into shape to open are St. James', the Spanish rite, the Bishop Potter memorial, given by the Clark family; St. Martin of Tours, the French rite, given by Miss Clementina Furniss; St. Boniface, the German rite, given by Mrs. George S. Bowdoin, and St. Ansgarius', the Scandinavian rite, given by friends of the late Rev. Dr. William R. Huntington, chiefly members of Grace parish. The memorials of Bishop Potter and the late rector of Grace Church are the extreme end chapels, on the epistle and gospel sides, respectively, and they will each seat 300 persons. Their cost has been $250,000 and $210,000, respectively. Other chapels seat about eighty persons each, and their average cost has been $150,000.

On January 8th work was begun on the installation of the reredos in the Bishop Potter chapel. There is building a splendid cenotaph, which is to stand in the southeast corner of the chapel. A recumbent figure in marble will surmount the cenotaph. In memory of Bishop Horatio Potter also, there is to be erected a cenotaph immediately behind the high altar, facing the entrance to St. Saviour chapel.

Concerning the contract for the erection of the nave, it is stated that this does not cover construction of the four towers nor determine the architecture of the exterior. The towers in question, if built, are to be named in honor of SS. Peter and Paul and flank the western end of the nave, and SS. Gabriel and Michael and adjoin the north and south transepts. The central tower, whether one or two, has not yet been determined.

Concerning the chapels, it is stated that they are not to remain show places, but are regularly to be used, services for designated nationalities being maintained in them. Some of them are already used. Various languages will be employed, these chapels to be centers of work by the Church for the nationalities named, the rest of such work to be in churches and chapels in parts of the city and diocese convenient to people served.

The catalogue of the General Theological Seminary, Chelsea Square, New York City, for the academic year 1914-15 has just appeared. The census of this, reputed to be the largest theological seminary of the Church in England or America, is as follows:

Statistics of the General Seminary

Faculty, professors and instructors, 15; fellows (one residing in Oxford, England), 7; graduate students, 11; special course men, 8; seniors, 35; middlers, 43; juniors, 38; total number of students 142. Of this number 93 are graduates from 39 universities and colleges in England, Canada, and the United States. These men are candidates for holy orders in 53 dioceses. Only four times in the history of the General Seminary, since the first class graduated in 1822, has the student body exceeded the present number of 142. In addition to this number, 86 clerical graduates and one lay graduate are working for the degree of Bachelor in Divinity under the direction of the faculty.

While 1,876 men have taken the full three years' course of study, the Seminary has conferred the degree of Doctor in Divinity upon the small number of 34.

The alumni will have their mid-winter reunion and dinner at the Hotel St. Denis, facing Grace Church, on Wednesday evening, January 20th. The Rev. C. Malcolm Douglas is chairman, and the Rev. John Keller is secretary of the committee of arrangements. Speeches will be made by Dean Robbins of the Seminary, the Rev. Dr. Lester Bradner of the General Board of Religious Education, the Rev. Dr. Alexander Mann of Boston, and the Hon. Asa Bird Gardinar, LL.D., L.H.D.

On Monday night, January 4th, there was a large gathering of parishioners and friends at Holy Rood Church, 179th street and Fort Washington avenue, Manhattan. It was a reception and house-warming of the new and commodious parish house. Bishop Burch and the rector, the Rev. Dr. Stuart Crockett, made addresses. An extended account of the beautiful new church and the parish plant will shortly appear in these columns.

Opening of Parish House

The Church Club of New York will hold its annual dinner at the Hotel Astor on the evening of January 25th. Music will be rendered during the dinner by the Cathedral choir.

A general invitation to acolytes is extended by the St. Vincent Guild of Acolytes at St. Mary the Virgin's to attend the sixth annual service of that organization in the parish church on the evening of January 27th, preceded by supper.

Service of Guild of Acolytes

WHERE THE PILGRIMS LANDED

New Church Dedicated on Christmas Eve

GOVERNOR WALSH ADDRESSES CLERICAL ASSOCIATION

The Living Church News Bureau
Boston, January 11, 1915

THE new Christ Church, Plymouth, was used for the first time, and dedicated on Christmas Eve when a choral Eucharist was sung at midnight. The choir sang carols in the church yard before the service, then entered the church in procession singing *Adeste Fideles*. A short service of dedication was conducted by the rector, the Rev. Allen Jacobs, who read a letter of congratulation from Bishop Lawrence. Before the benediction, at the close of the Eucharist, the rector read the names of the founders of the parish in 1844—Fanny Drew, Margaret Bartlett Earle, Robert B. Hall, Nathan H. Holmes, Sarah M. Holmes, May Knowles Parker, Charles Raymond, Eunice Atwood Raymond, Oliver F. Wood, Mary Holmes Wood, Henry Mills, Mary Finney Mills, and Abby Mills. The church was beautifully decorated with laurel and was crowded. Many people were standing. Surely the pilgrims are coming back to their own in the persons of their descendants, when Plymouth will fill a church on Christmas Eve for a midnight Eucharist.

The church is built of granite in simple English Gothic perpendicular with open timber roof. The architect is Edmund Q. Sylvester of Hanover and Boston. The cornerstone was laid by Bishop Lawrence October 4, 1912, when the Lord Bishop of Winchester, England, was present and made an address. The building of the church was made possible by the bequests from the estate of Mrs. Robert B. Hall, wife of the first rector, and her daughter, Mrs. Alice B. Faulkner. The church stands on the site of their former home. The house, having become the rectory, has been moved behind the church. A bronze tablet has been placed in the morning chapel in memory of the donors. The Misses Hubbard have given hymn boards in memory of their father, the late Henry N. P. Hubbard, for many years warden of the church, and well known to visitors to Plymouth as curator of Pilgrim Hall.

A beautiful red dossal given by Mrs. Gertrude Taylor in memory of her husband, Frederick W. Taylor, adorns the sanctuary. The vestibule has been finished by Mrs. Elizabeth Fay of Boston in memory of Misses Caroline and Katherine Spooner. The church is not yet finished; the chancel and tower are still to be built; but it will mean much to this historic parish to have a more beautiful and commodious place of worship on the main street of the town.

Governor Addresses State Clergy

At the regular monthly meeting of the clerical association of the diocese, at the Cathedral rooms, January 4th, his excellency, the governor of the Commonwealth, David I. Walsh, was the guest of honor. The president, in calling the brethren to order, placed the meeting in the hands of the Bishop, who introduced the governor. Governor Walsh received a hearty welcome with rounds of applause, and spoke for nearly an hour on problems of government, dwelling especially on the subjects of health and education. The clergy were touched by the earnest and natural way in which the governor in his final words asked for their prayers. Gov. Walsh is a member of the Roman communion, and a broad minded man.

On Monday, January 4th, Bishop and Mrs. Lawrence held a reception for the clergy of the diocese and their wives, and the lay officers of the archdeaconry of Boston and their wives, to meet the new Archdeacon of Boston and his wife, the Ven. and Mrs. Ernest J. Dennen.

THE LATEST

OPERATION ON BISHOP GRISWOLD

SALINA, Kan., January 12.—Bishop Griswold was operated on this morning at St. Barnabas' Hospital, Salina. The operation (nephrolithotomy—the removal of a foreign growth from the kidney) was thoroughly successful and there is every reason to expect a good recovery.

THE SPIRIT of gracious and *expressed* affection. Ah, let no one shrink from expressing it! The heart has strange abysses of gloom, and often yearns for just one word of love to help. And it is just when the manner may be drier and less genial than usual that the need may be greatest.—*Lucy C. Smith.*

"BILLY" SUNDAY CAPTURES PHILADELPHIA

Churchmen are Among His Supporters

LATE HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, January 11, 1915

"BILLY" SUNDAY has spent one week in this city and has captured the people. It was predicted that the conservative spirit of Philadelphia would reject him, his methods and words. Quite the contrary, it has accepted them and applauds them.

The congregations have by no means been confined to the illiterate and curious. Leading men and women, teachers, college professors, and learned men of all professions are attending the services and return again and again. The press of the city devotes page after page to him and his sermons. There are many, however, who criticise him severely and call him vulgar and sensational. In this they seem to be justified when one reads the reports of the sermons. They are full of slang. They are full of most offensive language. But we are told that these things which seem to be so offensive in cold type sound very different when spoken with the expression of the man back of them. It is clear that he is courageous and sincere. It has been estimated that from thirty to fifty thousand people have daily attempted to get into the "tabernacle." Mr. Sunday has attended the University of Pennsylvania, and spoken to more than three thousand students and professors. In the evening again on Friday several thousand of these men attended the regular service. At that time all the schools of the city and vicinity were invited and seats were reserved. The jam was so great that reserves from the police department were called out, and even then about thirty-five people were injured and taken to the hospitals.

The "Sunday" Campaign

There is no doubt that he is wielding a great influence upon the people. He arraigns them and their Christianity in most scathing language. He has condemned most of the preachers and laymen in and out of the Church. But we have been surprised at his attitude toward organized Christianity. He urges people to go to the churches and attend them regularly, but he demands that they do it from a right motive and that they do there the things consistent with their religion. He denounces those who become members and thereby "take out a fire insurance policy for the next world." The result of his attacks is that many people who have been most careless and indifferent in the churches have roused themselves and confessed that the churches have been no better nor stronger for their being in them.

His special points of attack seem to be the liquor traffic and immorality. He bitterly assails the seller of liquor. The toper comes in for a share of his condemnation but he demands that the seller be arrested and imprisoned with the toper. On the question of immorality he has been extremely frank and plain. His hearers wonder at his courage. No one has escaped him. For the highest official in the city and Church to the lowest he has denunciations. All listen, become angry, and return and hear him again.

Among those who are aiding Mr. Sunday are some of the most prominent clergy and laity of the Church. Dr. Tomkins and Mr. Bonsell, president of the Brotherhood of St. Andrew, are foremost among these.

A Memorial Window

A stained glass window of unusual beauty has been installed in St. Stephen's Church in memory of William S. Price, a prominent member of the congregation. The window was designed and executed in the Tiffany studios and was dedicated during the morning service on Sunday last by the rector. It is placed in the north wall of the church near the transept. It has for its central figure Gamaliel, the Doctor of the Law. It depicts the meeting of the council in the temple chamber, with Gamaliel in the act of warning the counsellors against slaying the apostles. The various figures are particularly well executed. Not the least attractive is the background of the scene, showing a beautiful view of the sea and distant mountains obtained through the pillars of the temple porch. In the panel at the base of the window appears the following inscription: "In Loving Memory of William S. Price."

Free Church Report

The annual report of the Free and Open Church Association has just been issued. Its annual meeting was held on December 26th in the Church House, at which time the reports of this council and that of Massachusetts were read and the officers elected. The result of the election was: R. Francis Wood, Esq., president; Hon. Seth Low, D.C.L., of New York, vice-president; the Rev. John

A. Goodfellow, secretary; and Edward E. Pugh, treasurer. The executive council was also elected. The report states that 85 out of every 100 churches and chapels are free. During the year one church in the diocese of Minnesota and one in Erie are reported as having been made free. The report tells us that the dioceses of Easton, Florida, North Carolina, Quincy, and West Texas are all Free Church dioceses. It breathes of progress and hopefulness.

Death of a Prominent Churchman

The funeral of Edward Hazelhurst was held in St. Mark's Church on January 5th. Mr. Hazelhurst, who was of the well-known family by that name, was for many years a prominent architect in this city. He died Saturday last. Mr. Hazelhurst, who was 61 years of age, was the son of the late John and Elizabeth B. Hazelhurst, and the great-grandson of Isaac Hazelhurst of Cheshire, England, who came to this country in 1769. He was born in Kentucky on a plantation, but at an early age came to this city with his parents, where he was educated. He was graduated from the University of Pennsylvania in the class of 1876, and then studied architecture in the office of the late Frank Furness. Mr. Hazelhurst was for many years a vestryman in St. Mark's Church, and built the handsome presbytery adjoining the church. He is survived by a widow and one son.

Reception of a Roman Priest

The Rev. F. C. Capozzi, formerly an assistant at the Roman Catholic Church of Our Lady of Good Counsel, this city, was formally received into the American Church by Bishop Rhinelander in his private chapel, on the feast of the Epiphany. Mr. Capozzi has left this city to take up work in the Italian mission in Herrin, Ill., diocese of Springfield. Some months ago Mr. Capozzi's reasons for leaving the Church of Rome were given in THE LIVING CHURCH.

The Rev. S. B. Booth, who has been in charge of St. Luke's Church since the resignation of the Rev. Joseph Manuel, has been elected to the rectorship of that parish. Mr. Booth is a graduate of Harvard, and has been doing missionary work in Idaho.

Anniversary Gifts to Sexton

A pleasing mark of appreciation was given to the sexton of Epiphany chapel, John W. Ryan, on the feast of the Epiphany, in a purse of $350, the gift of parishioners. The rector, the Rev. Dr. Steele, made the presentation address. The 400 children in the Sunday school also gave Mr. Ryan a traveling case, and the Rev. Irving A. McGrew, vicar of the chapel, presented the bag. The occasion was the thirtieth anniversary of the beginning of Mr. Ryan's term as sexton.

LOYALTY

Loyal to Christ, my Master, King;
Loyal to Him whose praise I sing;
Loyal to Him whose name I bear,
On whom alone I cast my care.

Oh, loyal may I ever be,
At home, abroad, on land or sea,
And loyal to His holy day;
In His own house I'll praise and pray;

Then thank Him for His mercies past,
Most undeserved from first to last;
Now listen to His gracious word,
Ready to heed what I have heard;

Confess my sins, ask pardon, grace;
In His dear feast I'll seek His face;
Partake of that most sacred food,
A broken Body and shed Blood;

Seek grace to overcome my sin
Besetting me without, within;
Seek strength to conquer in the fight
From Him who is my Life and Light;

Show forth His death until He come
With patient love to take me home;
Then strive to do His holy will,
In cloud and sunshine, good and ill.

And thus my loyalty I'll show
Where'er I am, where'er I go;
Oh, loyal may I ever be,
At home, abroad, on land or sea;

Loyal to man, my brother, friend,
When life begun shall have no end;
To make that life a life of love,
Of faith and hope, gifts from above,

Shall be my prayer, my effort, aim
To make him loyal to the Name
Above every name to be adored,
Jesus, his Saviour and his Lord.

(Rev.) HENRY T. GREGORY.*

* The author of this poem passed to his rest on Christmas Eve.

CHICAGO HONORS THE ELECTED BISHOPS

Episcopal Rings Presented and Farewells to Bishop Sumner

CONFERENCE OF CHURCHMEN LARGELY ATTENDED

Death of Rev. T. D. Phillipps

OTHER LATE NEWS OF CITY AND SUBURBS

The Living Church News Bureau
Chicago, January 11, 1915

A LUNCHEON was given by the clergy of the diocese at the University Club on Monday, January 4th, when episcopal rings were given by them to Dr. Sumner, Bishop-elect of Oregon, and Dr. Page, Missionary Bishop-elect of Spokane. There were present nearly seventy of the clergy of the diocese, besides Bishop Anderson (who acted as chairman), Bishop Toll, Bishop Arthur L. Williams, and the three clerical deputies to Dr. Sumner's consecration from the diocese of Oregon.

The giving of rings to the priests of the diocese of Chicago who have been chosen Bishops has become a fixed custom, and Bishop Anderson and the other speakers remarked on this, and on the fact that so many of the episcopate have been connected with Chicago. In all twenty-one priests connected with the diocese of Chicago have been made Bishops. Fourteen of these were elected while working in the diocese. The first of these Chicago Bishops was Bishop Whipple of Minnesota, elected in 1859. He was followed by Bishop Clarkson of Nebraska.

Bishop Anderson in his opening speech said that the ministry of Dr. Page and Dr. Sumner in Chicago had been characterized by two things: First, by their loyal support of the Church and the diocesan administration at the cost sometimes of their individual preferences; secondly, by their ministry of service; Dr. Sumner as a social service expert, and Dr. Page as a pastor. Both of them had identified themselves with "the gospel of human needs." The Rev. J. H. Edwards, president of the Standing Committee, presented Dr. Sumner with his ring. He said that Chicago was giving her best to Oregon. Dr. Sumner, in thanking his brother clergy, briefly recounted his ministry in Chicago, and made a strong appeal for the support of his successor at the Cathedral when he should come.

The Rev. P. C. Wolcott, D.D., rector of Trinity Church, Highland Park, presented Dr. Page with his ring. In commending Dr. Page for his work at St. Paul's Church and in the diocese, Dr. Wolcott said that he felt that Dr. Page had a genius for friendship. Dr. Page in his reply said that from the time of his coming to Chicago from the diocese of Massachusetts, he had been impressed by the warm and kindly feeling of the clergy to him, irrespective of their Churchmanship. This general diffusion of the spirit of fellowship was due, he felt, to the clergy having in large degree the spirit of the Incarnation. He was glad that he had been called to be a Missionary Bishop, one reason being that he felt he should still belong to Chicago and he prayed that he might always be a Missionary Bishop. The Rev. Dr. A. A. Morrison, president of the convention of the diocese of Oregon at the time of the election of Dean Sumner as Bishop, spoke for the Oregon clergy. He said that all felt that Dean Sumner's election had been guided by the Holy Spirit.

Both rings contain exceptionally beautiful amethysts, rich and deep in color. Bishop Sumner's ring has engraved upon it three panels, with the salient points of the three dioceses with which he has been connected, the sword of New Hampshire, the Jerusalem crosses of Chicago, and the roses of Oregon.

Professor Ralph Adams Cram of Boston is designing Dr. Page's ring.

A number of parting receptions and other entertainments have been given for Bishop Sumner. The alumni of the Western Theological Seminary tendered him a luncheon on Thursday, when the Rev. George Craig Stewart of the class of 1903 was toastmaster. Speeches were made by the Very Rev. S. P. Delany, D.D. of Milwaukee, on "Deans and Bishops"; by the Very Rev. W. C. De Witt, D.D., on "W. T. S. and the Rt. Rev. W. T. S.," and by the Ven. H. D. Chambers, of the diocese of Oregon, on "Our New Bishop." Bishop Sumner made a fitting reply. The music for the occasion was furnished by the senior class.

His fellow-members of the Dartmouth College Alumni Association made the annual banquet with election of officers of that organization a particular farewell to Bishop Sumner.

One of the most interesting of the entertainments was a reception given on the parlor floor of the Auditorium on the day of his

consecration by a number of friends and co-workers in civic and religious enterprises. The committee on arrangements consisted of Mr. J. Allen Haines, Mrs. John L. Woods, and Mrs. F. F. Ainsworth. There was a reception committee, of which the Rev. E. A. Kelly, D.D., LL.D., was chairman, while those in the receiving line included Bishop and Mrs. Anderson, Bishop and Mrs. Toll, Bishop-elect and Mrs. Page, the official visitors to the consecration from Oregon, Dr. Harry Pratt Judson, President of the University of Chicago, President Nichols of Dartmouth College, President Harris of the Northwestern University, Mrs. Carrie O. Meacham, Mr. C. L. Hutchinson, Dr. and Mrs. J. B. Murphy, Mr. and Mrs. A. R. Baldwin, Mrs. Herman B. Butler, Mr. and Mrs. Graham Taylor, Mr. and Mrs. E. M. Skinner, Mrs. J. L. Houghteling, Mr. W. R. and Miss Stirling, Mr. and Mrs. H. H. Walker, Colonel Milton J. and Miss Foreman, Rev. A. J. McCartney, Dr. and Mrs. W. A. Evans, Mr. Joseph H. Defrees, Mr. M. J. Collins, President of the Board of Education, Mrs. Ella Flagg Young, Mr. and Mrs. C. A. Plamondon, Miss Jane Addams, Rev. W. B. Norton, Mr. and Mrs. J. Allen Haines, Mr. and Mrs. Byron Lathrop, Mr. Eugene T. Lies, Miss Amelia Sears, Mr. J. D. Shoop, Mrs. Albert C. Welch, Mr. David Gibson, Mr. L. L. Losey, Jr., Mr. Walter L. Fisher. A more representative group of Chicago citizens than these could not have been gathered.

On Sunday night Bishop Sumner made his farewell at Evanston, where he spoke at a gathering held in the First Methodist church, in which the rector and vested choir of St. Mark's Church participated.

Churchmen's Conference

A Churchmen's Conference, the sixth of a series of services and mass meetings being held in the Chicago and suburban churches under the auspices of the local assembly of the Brotherhood of St. Andrew, was conducted on Tuesday evening, January 5th, at the Church of the Redeemer, the Rev. John Henry Hopkins, D.D., rector. It was attended by nearly 200 men, the largest number so far on record. The conference began at 6 P. M., and was presided over by Mr. Courtenay Barber, second vice-president of the Brotherhood. The general topic of the series, "Mobilizing the Church Army," has been consistently followed, and the phase dealt with at this meeting was "Service in Action." Mr. Barber opened the conference by speaking of "The greatest need of our Church for aggressive action in the fight for the spread of Christ's kingdom." Bishop Anderson, who followed him, spoke on "The development of spiritual power in the men of the Church Army." He gave as a motto for Chicago Churchmen for the new year, *"Let every man count one!"* Soldierliness, he said, was the essence of the Christian, and if the motto was made good, results would soon be seen in Chicago, where a tremendous battle is being waged between the forces of truth and righteousness and their enemy. This result would be evidenced in things temporal and things spiritual. It would be seen, for instance, in better Sunday observance (and the Bishop said he thought that in the long run the Christian religion stands or falls with this), and in diocesan societies and institutions. One of the results spiritual would be that the laity would depute less of the spiritual work to the clergy, and would be more willing to do their part in the conversion of the world. The work of the ministry was to sustain the converted. The kind of layman to be developed is the man of loyalty, of service, and of spirituality. The greatest means of spiritual power was to be found in the Holy Communion. The Bishop's talk made a deep impression.

Dr. John Leeming, the next speaker, gave a short and direct address on "The Churchman's response to the call of the Church." Mr. Franklin H. Spencer, national field secretary of the Brotherhood, outlined a "practical plan whereby any parish may have a fighting force ever ready for service in the campaign." In harmony with what Bishop Anderson had said, Mr. Spencer emphasized the need of a "Men's Communion League" in each parish.

Supper was served by the ladies of the church in the parish house. Evensong was sung with a full choir at 8 P. M. The rector, the Rev. John Henry Hopkins, D.D., preached a strong, inspiring sermon on "Service in Action."

Death of Rev. T. D. Phillipps

The Rev. Thomas Dowell Phillipps, well known among the Chicago clergy, died in Oakland, Cal., January 6th. He was born in Bristol, England, in 1833, and was a graduate of Trinity College, Toronto. He came to Chicago in 1881 and was in the diocese here until 1911, when he retired and went to California to live. He was the founder of several missions in and about Chicago. Mr. Phillipps was a classical scholar of great ability.

Counter-Attractions for New Year's Eve

The custom of a parish dance on New Year's Eve, instituted last year at St. Chrysostom's Church (the Rev. N. O. Hutton, rector), with the opening of the new parish house, met with such success that it was continued this year. The dance has proved an effective counter-attraction to the many demoralizing celebrations held in "The Loop." It was managed this year by the Knights of Washington, a newly organized fraternal society in the Church. The city press had announced that "St. Chrysostom's would seek to keep the young people from the gay Loop cafés on the last night of the year," and the effort made by this down-town church was successful.

The "Go-to-church month" held during November in St. Chrysostom's parish was a success and continues to have good results. Every service since has been attended by larger congregations than before, and the Sunday school attendance has reached its highest mark.

Meeting of the Woman's Auxiliary

The fourth monthly meeting of the Chicago branch of the Woman's Auxiliary was held in the Church Club rooms, on Thursday, with 105 members present. The subject for the day was St. Luke's Hospital, and the speakers, Mrs. William White Wilson, Mrs. Arthur Ryerson, and Miss Susette Ryerson. All referred to the history of the hospital, and Miss Ryerson, in addition, told of the social service work that is being done there. The work in the free wards is made possible by the income derived from the George Smith Memorial building.

The first of the normal classes for mission study, under the direction of Miss Clara C. Griswold, education secretary of the Chicago branch of the Auxiliary, was held in the Church Club rooms on Friday. The course will last for six weeks, and its object is to train leaders for classes to be held in the parishes during Lent. The text book being used is *The Social Aspect of Christian Missions*, by President Faunce of Brown University.

The Rev. Charles E. Betticher, Jr., missionary at Tanana, Alaska, will be in Chicago from January 24th to 28th, and will speak at St. Chrysostom's Church (north side), St. Andrew's Church (west side), Trinity (south side), and at St. Mark's and St. Luke's Churches, Evanston.

Social Service at St. James'

St. James' Church (Rev. James S. Stone, D.D., rector), like other down-town parishes, is becoming more and more a centre for social service work. It has a Relief Department, the work of which is to give the poor, homeless, and unemployed, food and clothing. Within the last six months over 200 persons, mostly men, have applied for help to this department. What is called the "Outsiders' Closet" has been kept generously stocked with clothing since the winter began. St. James' has, too, a Parish Aid Society, which is distinguished from the Relief Department in that its work is among the needy people who have some connection with the Church. Means for carrying on its work have come in liberally, and besides distributing clothing, sewing has been given out every week to about thirty-five women. Without this little help some of the women would have been in dire straits.

St. James' is one of the parishes with both a Senior and a Junior branch of the Girls' Friendly Society. There are now fifty-five names on the roll of the Junior branch, and the attendance keeps steadily above forty. Mrs. Robert B. Gregory, president of the Chicago branch of the G. F. S., has spoken of the progress made by this branch as remarkable. Among the oldest of the parish societies is the Mothers' Meeting. Through the years its prosperity seems never to have slackened. At its last meeting, December 19th, thirty-nine members were present.

The men's club, about to be organized, proposes to adopt the title of "The Kinzie Club," as a recognition of the part the Kinzie family had in the establishment of St. James' Church.

A Correction

The illustration showing the new Church of the Annunciation printed last week with the Chicago letter was mistakenly labeled Normal Park, where it should have been described as Auburn Park. At this church on December 20th Bishop Toll blessed a beautiful window over the altar in memory of the Rev. Geo. Wm. Knapp, for many years rector of St. Alban's Church, Chicago. The subject of this memorial is the "Annunciation," done in beautiful colors. It is the gift of the widow of the deceased priest.

The Fox River Valley Church Club met at Batavia on Thursday, January 7th, when it was addressed by Bishop Anderson. The Fox River Valley Church Sunday School Institute will meet on January 24th at Trinity Church, Wheaton, and will be addressed by the Rev. W. E. Gardner, general secretary of the General Board of Religious Education. The Northern deanery will meet at St. Paul's Church, De Kalb, on January 18th and 19th. The board of trustees of Waterman Hall met on January 9th at the Church Club rooms. At Gray's Lake the congregation have recently bought and paid for a large lot on which a church is to be erected. H. B. GWYN.

YOUR PORTION is to love, to be silent, to suffer, to sacrifice your inclinations, in order to fulfill the will of God, by moulding yourself to that of others. Happy indeed you are thus to bear a cross laid on you by God's own hands, in the order of His Providence. The discipline which we choose for ourselves does not destroy our self-love like that which God assigns us Himself each day. All we have to do is to give ourselves up to God day by day, without looking further. He carries us in His arms as a loving mother carries her child. In every need let us look with love and trust to our Heavenly Father. —*François de la Mothe Fénelon.*

EACH WISH to pray is a breath from heaven, to strengthen and refresh us; each act of faith, done to amend our prayers, is wrought in us by Him, and draws us to Him, and His gracious look on us. Neglect nothing which can produce reverence.—*Edward B. Pusey.*

Consecration of Bishop Sumner

THE most important event in Church life in Chicago last week was the consecration of the Very Rev. Walter Taylor Sumner, D.D., as Bishop of the Church in the diocese of Oregon.

Bishop Sumner's leadership in social service in Chicago dates from the time of his appointment as Dean of the Cathedral in 1906. He was chairman of the Chicago Municipal Vice Commission, which made its remarkable report on The Social Evil in Chicago in 1911, and his work in this connection gave him a national reputation as a social service expert. The Bishop always has had a keen interest in civic affairs, and has served as a director of many societies and organizations for state and civic betterment. He has been particularly active as a member of the Chicago Board of Education, and as chairman of the advisory committees of the United Charities. Under him the Cathedral has become a significant religious center for the improvement of social conditions in the immediate neighborhood, and in the city and diocese at large. The work also in diocesan and public institutions has always been his care.

Seldom, too, has any priest of the Church in Chicago had such a wide acquaintance, and been so truly popular as Bishop Sumner. The "classes" and the "masses" have called him friend, and proof of this universal love and esteem was seen at the service of consecration, and later in the day at the public reception, when "all sorts and conditions of men" were represented. With his many interests, he has been first the minister and priest of the Church, and the Cathedral and its services and life have had first place with him. From the life and services at the Cathedral have emanated, one might say, his evident power among men.

It was fitting that Dean Sumner should be consecrated in the church in which he has worked for nearly nine years, the Cathedral of SS. Peter and Paul.

The consecration was on the feast of the Epiphany, Wednesday, January 6th, at 10:30. Previous to this there had been celebrations of the Holy Communion at 6, 7, and 8.

There were ten Bishops and over one hundred clergy in attendance. The ministers of the consecration were as follows:

Presiding Bishop and Consecrator: The Rt. Rev. Charles Palmerston Anderson, D.D., LL.D., Bishop of Chicago.

Co-Consecrators: The Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio; the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City.

Preacher: The Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio.

Presenting Bishops: The Rt. Rev. Theodore Nevin Morrison, D.D., LL.D., Bishop of Iowa; the Rt. Rev. William Edward Toll, D.D., Suffragan Bishop of Chicago.

Precentor for the Litany: The Rt. Rev. Arthur Llewellyn Williams, D.D., Bishop of Nebraska.

Attending Presbyters: The Rev. Herman Page, D.D., rector of St. Paul's Church, Chicago, and Bishop-elect of Spokane; the Very Rev. H. M. Ramsey, Dean of the Pro-Cathedral of St. Stephen, Portland, Oregon.

Deputy Registrar: The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Illinois.

Masters of Ceremonies: The Rev. Charles Herbert Young, rector of Christ Church, Woodlawn, Chicago; the Rev. Arthur Swazey Morrison, of the staff of the Cathedral of SS. Peter and Paul, Chicago; the Rev. Kenneth Owen Crosby, director of Lawrence Hall, Chicago.

Chaplain to the Presiding Bishop: The Rev. Charles A. Cummings, of the staff of the Cathedral of SS. Peter and Paul.

Besides, there were present Bishop Partridge of West Missouri and Bishop Longley, Suffragan of Iowa.

The music of the choral Holy Communion was under the direction of the choirmaster and organist of the Cathedral, Mr. Frank W. Smith; the *Credo,* Cruickshank in E flat; the *Sanctus* and *Agnus Dei,* Stainer in A and in F, respectively; the *Gloria in Excelsis,* the old chant, sung with a heartiness that was inspiring, by the crowded congregation. The effect of that and of the *Veni Creator* to the ancient plainsong, led by Bishop Leonard, showed how compelling is the worship in the old medieval music when sung by the people. Leon Marx, violinist, Hans Dressel, 'cellist, and Mabel Helen Rogers, harpist, assisted in the music.

The sermon by Bishop Reese, "The Twentieth Century Epiphany," from the text, Romans 8:19: "The earnest expectation of the creation (R. V.) waiteth for the manifestation of the sons of God," was a direct, forceful plea for the personal service of contact of a Bishop, a sermon especially marked by a strong simplicity and sincerity of language, appeal, and delivery.

"Mindful of the first Epiphany," he said, "the Church in America is vividly conscious of social conditions, economic political problems which directly challenge us to manifest and make dominant in these conditions the life and spirit of Christ as its redemptive power. As we look out upon modern life, it seems as though our whole age, the whole social order, took upon its lips the great words of St. Paul, 'The earnest expectation of the creation waiteth for the manifestation of the sons of God.'

"The Episcopate has many aspects. The Bishop is not an official of the Church giving long-distance administration of the diocese from a central office. He is always on the frontier. He is visible in his leadership. He is in the thick of the fight, encouraging, leading his people forward. Out where the fight is hard, evil strong, he hears the Christ in man speaking: 'Where I am, there shall my servant be.' So he girds himself to find the Christ in man, and by personal service bring it forth to larger manifestation. To him all men are worthy of his most devoted service; the most degraded, of his personal care and attention. He is among his people as one who serveth. Then as he goes forth to the work of leadership, he finds close beside him Jesus Christ, the great representative leader of men. Through service he enters into fellowship with Him. In Him he finds his daily encouragement and sustaining strength.

"The work of a Bishop in this leadership of service is representative of the *work* and *function* of the Church. He leads the Church in the fulfilment of her task.

"From modern social and industrial unrest peer out the thin, hard faces of men, women, and little children, their best natures held in the bondage of crime, poverty, and suffering, the victims of man's greed, lust, and sin. It is a great multitude which no man can number, that is asking us for new conditions, new influences, in which they may be able to manifest and express the glorious liberty of the sons of God. They are asking, not charity, but justice, the opportunity to claim and use their divine birthright.

"It is this picture, this appeal, that grips our heart and stirs our patriotism. It is the supreme task of the Church to answer this appeal and to make this Epiphany of Christ in twentieth century conditions.

"How can this be accomplished? There is but one redemptive, liberating power for human life, the person of Jesus Christ. The larger manifestation of the sons of God in present day conditions can be accomplished only as personal life is brought into first-hand contact with the Son of God.

"It may be trite to say that faith in Christ is a solution of our difficulties and the answer to this appeal of a waiting, expectant creation. But what does faith in Christ mean? What does it involve?

"To some, faith in Christ is nothing more than extravagant admiration of the great hero. They read the life in the Gospel, hear the story, and say, 'How beautiful! What a glorious life!' To others, faith in Christ is intellectual assent to theological opinion about Him, and because they possess the correct vocabulary of Christianity they think that therefore they possess the power. Some people fail to appreciate the fact that the faith in Christ which wrought the great change in the first disciples was something infinitely more than admiration and intellectual assents to statements regarding Him. It was the acceptance of His revolutionary standards of value and the incorporation of them in their life. It was the putting first what He put first, and relying upon personal faith, love, and devotion to Him for the motive and sustaining strength to keep them true to His standards.

"At no age has the character and life of Christ been more clearly discerned than in the present. The documents of the Gospel and the historical character of Jesus have been put in the crucible of criticism and tested as never before in history. We have definite results. The outline is clear and distinct. The time has passed when we can appeal to a radical Biblical criticism to sanction the manipulation of texts so that His teachings may suit our selfish practices and policies. The time has passed in which we can waive aside and dismiss without consideration some of the stern moral standards of Christ as the exaggerated statements of the oriental imagination. To-day, after all this work of criticism, we find the great standards of Jesus remain absolutely unshaken; the insistence upon love, justice, and truth, without exception applied to business and every-day life, the path of the cross and sacrifice as the only path to enduring success.

"The idea is prevalent that somehow our new humanity is to be created and manifested by the acceptance of ethical culture and a new code of morals; that the salvation of man lies in the Golden Rule and the Sermon on the Mount. There is also the conviction that the old creeds have outgrown their usefulness, that they reflect

(*Continued on page* 365)

Consecration of Bishop Darst

AT a most inspiring service, in St. James' Church, Wilmington, N. C., on the sixth day of January, the Rev. Thomas Campbell Darst, D.D., was consecrated Bishop of the diocese of East Carolina to succeed the late beloved Bishop Strange. Morning Prayer was said at 9:30 A. M., by Rev. J. H. Griffith of Kinston, and Rev. J. L. Showell of Clinton. At 10:45 the procession formed in the parish house, and moved into the church promptly at 11 o'clock, in the following order: crucifer, choir, vestry of St. James' Church, Wilmington, lay representatives of the diocese of East Carolina, representatives of St. James' Church, Richmond, Va., of which Dr. Darst was formerly rector, clergy of East Carolina, visiting clergy, clerical members of the Standing Committee of East Carolina, deputy registrar, master of ceremonies, visiting Bishops, attending presbyters, Bishop-elect, the presenting Bishops, the co-consecrators, the Presiding Bishop.

PROCESSION MOVING TOWARD THE CHURCH
At the consecration of Bishop Darst, St. James' Church, Wilmington, N. C.
[The Bishop-elect is designated by the X]

The consecrator was the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., Presiding Bishop. He was assisted by the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, and the Rt. Rev. Junius M. Horner, D.D., Bishop of Asheville. Bishop Gibson of Virginia was expected to be one of the consecrators, but was detained on the advice of his physician. The Rt. Rev. Wm. L. Gravatt, D.D., Bishop Coadjutor of West Virginia, preached the sermon, and the Rt. Rev. Beverly D. Tucker, D.D., Bishop Coadjutor of Southern Virginia, with the Rt. Rev. Wm. A. Guerry, D.D., Bishop of South Carolina, were the presenters. The attending presbyters were the Rev. John M. Robeson of Millwood, Va., and the Rev. C. A. Ashby of Elizabeth City, N. C. The Rev. Wm. E. Cox was deputy registrar, and the Rev. Wm. H. Milton, D.D., was master of ceremonies, both of Wilmington.

Bishop Gravatt preached an unusually fine sermon that held the undivided attention of all from beginning to end. Taking as his text Isaiah 9:7, he painted a vivid word picture of the Roman Empire in the time of Christ, with its wealth and pomp and power, universal in its extent, and with the appearance of permanency in its undisputed rule of the world. Into that mighty empire, in an obscure corner of it, an humble Child was born and reared. His early years were spent in obscurity. His ministry was short, and He died an ignominious death on the cross. It was almost mockery in that day, he said, to compare the power and influence of that obscure Child with the power of the great Roman Empire. Yet, after two thousand years, that empire is gone and almost forgotten, while the power of Christ moves the world. Missions, or the winning of the world for Christ, is the burning question of the Church to-day; and linked with that, if not essential to it, is the question of unity, that all the forces of Christendom may move with solid front in the work of winning the world to Christ. It was the regret of many that this striking sermon was not in manuscript, but extempore from notes, hence difficult to report in full.

After the presentation of the Bishop-elect, the Rev. Wm. E. Cox read the certificate of election; Maj. B. R. Huske the canonical testimonial; the Rev. J. H. Griffith the certificate of ordination; the Rev. B. F. Huske the consent of the standing committees; and the Rt. Rev. Wm. A. Guerry, D.D., Bishop of South Carolina, the consent of Bishops. The Rev. Arthur C. Thomson of Portsmouth, Va., said the Litany. During the vesting of the new Bishop the choir sang the anthem "Forward be our watchword," and at the offertory, Gounod's "Send out Thy Light."

At the consecration the scene was very impressive as the six Bishops stood with their hands on the head of the Bishop-elect, and it was made even more solemn and impressive by the evident feeling in the voice of the Presiding Bishop as he spoke the words of consecration. His giant form, his wonderful face, and his moving voice, will long be remembered, as will this whole inspiring service.

Shortly after luncheon Bishop Darst met the Standing Committee and the executive missionary committee of the diocese, in joint session, and entered at once upon the duties of his office. In the next few days he will occupy the See House in Wilmington, and will soon be making episcopal visitations in the diocese.

Incident to the consecration, a missionary service was held in St. James' Church on the evening of Tuesday, the 5th. Bishop Tuttle had promised to be the speaker, and that was looked forward to with much interest and pleasure. Failure of train connection prevented his being present, and Bishop Tucker spoke in his stead, Bishop Gravatt and Bishop Cheshire taking the service.

American Relief Work in Paris

By the Rev. SAMUEL N. WATSON, D.D., Rector of the American Church of the Holy Trinity

THE American Church of the Holy Trinity in Paris is the channel for an enormous amount of effective relief work in these days of fighting and suffering just outside the gates. The great Sunday morning congregation has thinned down to about forty or fifty people on an average, and the calls for the Church's special offices are few; but the calls for help are greater every day.

One of the rooms of the parish house is an *Ouvroir,* where from twenty to thirty *ouvriéres,* who were formerly employed in shops, have worked steadily from the beginning of the war. They make garments for the poor, and for the wounded at the front and in the hospitals, and for the refugees all over France. These work-girls are paid one franc fifty centimes a day, and are given their luncheon at noon. A small restaurant in the neighborhood is taken over to them at noon and the entire product of the little place goes to feed the working-girls from our *Ouvroir,* and the woman who maintains the little place is thus enabled to keep it open. Since the war began, the *Ouvroir* of the American Church has made over eight thousand different articles. Nothing has been sold. Sometimes the material has been furnished, and we have given the labor. Sometimes material and labor are both a gift. Appeals for garments come from every direction; recently we sent the second outfit of clothing to an old French curé in the provinces, near Nantes. The good old man has taken into his own house eight refugees, all women and children, and they came with the garments they had worn for five weeks, without a chance to change them, and nothing to change them with.

AWAITING RELIEF
Cloisters of Holy Trinity Church, Paris

Just now comes an appeal that we cannot meet, and it is pitiful to think that we cannot. The old Seminary of St. Sulpice is a refuge for the homeless of the North, and of Belgium; eight little new babies there this week, and nothing to clothe them with. It is one of the greatest needs we have. If they could be sent, we could find place for hundreds of outfits for little babies; and then also clothes for children, for boys and girls from six to twelve.

We are getting together money now for coal for the poor, and for milk for the children. We make arrangements with different dealers to furnish these in small quantities on presentation of tickets, *bons de charbon,* and *bons de lait,* and it will be the fuel which will be needed worst; for they suffer from the cold so, these people here, and there are so many thousands of families where the bread-winner is gone, perhaps still fighting; perhaps, more likely, never to come back, and those at home do not yet know it. But they are brave and kindly, these French people; in the little villages they share with the poor refugees all they have. And they have something else to think of now, and that is the seed for the spring-time sowing; that is going to be a desperate need in France. It is a rich country, it is true, and an economical country; and the government has made appropriations, and will make them; but with the war draining away, day by day, the resources of life and the resources of money, there is no country which can stand the drain long; and with the appalling need, there is no country rich enough alone to touch more than the margin of the want.

Many Americans will remember the music at Holy Trinity Church, and the choir of boys and men, the boys trained and educated and housed and cared for, these sixteen little English boys brought over here from England, in the Church Choir-School at 68 rue de la Tour. Well, the choir is a thing of the past—we can't afford it now; and the Choir-School House at 68 rue de la Tour now houses twenty Belgians—families with their children—who once had everything for comfort, and now have nothing; every material thing they owned swept away, wantonly destroyed, without pretext of military necessity, and they themselves escaped with the clothes they stood in. We give them the house, and we care for them and feed them, and we will be their hosts and they will be our guests, as long as they have need, and as we have money to keep the house open with. The money sent from THE LIVING CHURCH WAR RELIEF FUND will be used for the Belgian Home, and for coal and milk for the poor.

The library of the church is the *Siege Sociale,* the office, of *l'Oeuvre du Soldat Belge,* a committee of Belgian and American women, who direct and oversee the Belgian Home, and who also collect and send north every week an *envoi* of warm clothing and medicaments and surgical material, which goes straight to the Queen's Ambulance at Dunquerque first, and then from there is distributed where the need is worst. This week it was quinine, and iodine, and bandages, and socks, that were wanted most. If we had forty thousand pair of woolen socks, we could not have met the demand this week.

And the most touching thing of all is the way the news of it spreads, and how we come to know in what distant places the name of this American Church is known. A letter came to the rector from Corsica the other day from a bereaved mother, sending one hundred francs *pour le Noel des soldates Belges* in the trenches; and with it a request that there might be made a little prayer for a broken family, and for *trois petites anges áu ciel.* And a friend in China, way up on the Yangtse, sent two hundred francs that he might have a part in the work of relief which the American church in Paris was doing. A little merchant in one of the country villages comes in with his grain, and brings in, as he comes, two hundred and thirty francs which he had collected in the village from the poor villagers, because he had read there from the paper of what the Americans were doing, and they wanted to help. And now, most heartening of all, comes a beautiful letter from the good "Presbyter Ignotus," saying that he is sending a gift from some children of a public school in Boston to whom he had told the story of little Denise Carter, the little girl in Paris who was so cruelly mutilated by a bomb dropped from a Taube on a defenceless city of private

citizens, and the children appreciated so what it meant that the little heroine of Paris thought first of some one else, and said, "Tell Mamma, that I am not badly hurt." And the editor of one of the great Paris papers is deeply appreciative of the letter from "Presbyter Ignotus," and is going to print it, and I will send you a copy.

The rector of the church in Paris was alone in the work here, after the Bishop of Tennessee, who rendered such splendid service in the first weeks of the war, went on his way homeward; but now the precentor has returned after being interned four months in Hamburg, and often arrested and imprisoned, and it is a great relief; for the few Americans who are here have their hands full and their hearts fuller; but the enthusiastic appreciation of all that America is doing to help the suffering and distress is ample reward for all that we can do, and cannot but be a great joy to all the good people at home, who are so loyally and generously trusting us to work for them, and in their behalf.

The rector gratefully acknowledges the receipt from friends of money enough to keep the church's doors open until after Easter, on the very much reduced scale of expenditure now existing; for everything has been cut off that can be, and everything has been closed or stopped except the Church's ministrations in the parish church, and the charities which center there. This was necessary, because this great church has practically no endowment, and with all its enormous work has always lived from hand to mouth.

The last gift which came for this purpose was from a friend in America who cabled the rector to know the amount needed to pay for the fuel for the church for the winter; and on receiving reply, at once sent a cheque to cover the amount. For this and all these other remembrances from our loyal and generous friends, the Church in Paris sends its heartfelt thanks.

CONSECRATION OF BISHOP SUMNER

(*Continued from page* 362)

the theology and metaphysics of a past age, and should be re-written in terms of morals and conduct. So we have seen about us various attempts to formulate for the Church new creeds containing condensed statements outlining the morals and ethics for the Christian to follow; but, I say advisedly, all such substitutes have been pathetic failures.

"The creeds of Catholic Christendom are silent regarding the laws of conduct, omit the mention of the Golden Rule, because they are rightly concerned with the heart of Christianity, which is faith in a living Christ. This is the motive power, this the first-hand contact with the dynamic personal influence which in all ages has inspired men to obey the Golden Rule and keep the standards of Christ. Our morality is a hollow shell, a mere set of rules of conduct, valueless, unless with it is given the power to obey and keep them.

"The Church believes with all her heart in the leadership of service, and, for the constant inspiration in this leadership for the generation of the spirit of self-sacrificing love which is to send forth a race to bring in a greater manifestation of Christ in this present age, she keeps upon their lips the Christian creeds, confident that the expression of the faith in Christ which they affirm must, if genuine, find expression in the most devoted service to the needs of others."

The presence of a deputation from the First Illinois Cavalry, I. N. G., of which Bishop Sumner was the chaplain, was marked in the congregation, as well as that of the Sisters of St. Mary, who are attached to the Cathedral staff of workers, and of certain deaconesses in the service of the diocese.

The beautiful vestments, a complete set, including a mitre, were the gift of the Sisters of St. Mary and their workmanship. The Sisters also gave the exquisite pectoral cross of gold, set with jewels; the chain was the gift of the boys of the Chicago Homes for Boys. It is to be recalled that Bishop Sumner's association with the Cathedral began with a class of boys there. The ring was the gift of the clergy of the diocese of Chicago, in accordance with their custom; a particularly beautiful one, set with an amethyst of exceptionally rich and deep color. The ring was presented at the diocesan luncheon held at the University Club, January 4th, mention of which is recorded in the Chicago column. Another luncheon, given by the alumni of the Western Theological Seminary, is also recorded in its place.

The offering at the consecration was for the general missionary work of the Church. H. B. GWYN.

GREAT THOUGHTS go best with common duties. Whatever therefore may be your office regard it as a fragment in an immeasurable ministry of love.—*Westcott.*

THE SAME OLD STORY

BY THE REV. S. D. HOOKER

IN *The Conquest of the Continent* the author says, "We are reluctantly compelled to admit that the Church did not fulfil the promise of her great missionary convention of 1835. She made a good beginning, but permitted other considerations to paralyze her hands and divert her attention. She sent out her Missionary Bishops but failed to back them up. The men and the money were never present to seize a tithe of the opportunities which lay open to these pioneers. Her weakness in the Middle West to-day is the heritage of the Church's inertia.

And the same thing is true to-day. The progress of the Church is hampered and impeded by lack of the most necessary equipment in most of our mission fields. It is no doubt a good thing for our missionaries to have hardships to endure and difficulties to overcome. Such things have a tendency to develop resourcefulness and power. But on the other hand, when you send a man to do a certain difficult piece of work it is a good thing to furnish him with the equipment necessary to do that work in the best way. This is what is being done to-day in every line of business. Go into our public schools and see what splendid equipment is furnished the teachers in order that they may have every available means to accomplish the results which they are expected to obtain. Look at the armies which are to-day accomplishing such wonderful results in destroying human life and property and see how they are equipped with every device and contrivance that human ingenuity can make and money supply. And how efficiently they are doing their work of destruction. Or look at any great progressive business concern and see how they equip their men with every available means to do their work in the most efficient way to produce the greatest results with the least expenditure of energy. And then look at the Church, the greatest institution in the world, with the greatest and most important work in all the world committed to her, a work not of destruction but of construction, not of killing but of giving life, not of stealing but of giving, and see how poorly she equips her workers for this great work which her divine Founder has entrusted to her. She sends out her missionaries, Bishops and priests, deacons and deaconesses, and her medical missionaries, and gives them the fewest tools, and the scantiest means to work with, and they are forced to carry on their work on a minimum basis, instead of on a maximum. They are compelled to let many opportunities slip and to leave a vast amount undone because they lack the means for doing it. Think of what foundations might have been laid for the Church if those great pioneer missionaries like Chase and Kemper and Otey could have been equipped as they should have been. And then in these later days, think of how the Church has sent out her great Missionary Bishops into the vast regions of the West with their fast developing populations, and has bidden them in so many cases to make brick without straw, leaving them to get the means for carrying on their work as best they could. And these men have done a great and splendid work. But it is nothing compared to what they might have done if they had had the means to take advantage of the opportunities which have confronted them. There are places where a few hundred dollars to put into a small building would mean so much to the work. There are other places where a few hundred dollars would enable the Bishop to put a man at work and seize a splendid opportunity for the Church. There are other places where some modern means of conveyance costing a few hundred dollars would enable a man put down in the midst of a vast territory to double his efficiency. Any well organized business concern would not hesitate for a moment to furnish one of their men with such equipment. But the Church does not do it because she has not the money. The Church has the money, but she cannot get hold of it. One of the things that the Church needs to teach her people to-day is that the very essence of Christianity is giving. When we see how much our Church people spend on themselves, spend on vanities and frivolities, yes, when we see how much they waste, one sometimes wonders whether they have ever realized what it means to be a disciple of Jesus Christ.

WE OFTEN TRY in vain to cut up our errors by the roots, to fight evil hand to hand on its own ground, where it has us at a disadvantage, whereas our most sure way to victory is by developing and fortifying the good that is in us. We have but a certain measure of strength and activity; as much of this as is added to the good is taken from the evil.—*Mme. Swetchine.*

The Clergy in Relation to the Public Life of the Community*

By the Rev. SAMUEL TYLER, Rector of the Church of the Advent, Cincinnati

IN TWO PARTS

II.

WHAT I shall say regarding a partial solution of the problem, as to how a minister can be free to enter the public life of the community, will have to do mainly with relieving the minister from *unnecessary* demands upon his time and strength, that he may be free to give himself where he is most needed. The Church is just beginning to face the issue involved in this problem, and this time of transition from a smaller to a larger conception of the Church and her work is frequently one of great difficulty for the minister who honestly desires to lead his parish into the wider service. Here are some of the things which, it seems to me, are needed to meet the situation: Greater efficiency in parish organization and administration; more clerical assistance for the minister; the wider use of the stenographer and typewriter; the substitution by the rector, of the automobile for the street car and for ministerial pedestrianism; more permanent salaried workers for parish visitation and for the superintendence of the organization work, where a Church is called upon to help meet the social needs of a neighborhood. In time, I hope, we shall see the formation of an order of lay workers among the men of the Church corresponding to the present order of Deaconesses. There is need for permanent men workers to complement the work of the young man fresh from the seminary, who is necessarily a bird of passage, and who must not be taken too much from the definitely spiritual side of the work. These are some of the needs. The new times demand new methods. They are absolutely essential. We have been trying to pour the new wine into the old wine skins, and they are not able to hold it. All this, of course, will mean a larger expenditure of money. Vestries will not be slow to see this. But if the call to larger service on behalf of the One who gave His all for us, does demand an increasing investment of money, and of time and strength on the part of the parish, I am confident that the Church of the future will prove herself able and willing to meet it. And insofar as the parish is more efficiently organized and manned will the rector be released from parish work when necessary for the wider community service.

One other point I would emphasize. Care should be taken by the rector and those in parochial authority not to duplicate work already being sufficiently well done by existing organizations. When there is no need for a neighborhood work on the part of a parish, it can fulfil its duty to the community by pushing its members out to aid in the good work already being carried on by the different philanthropic agencies of the community. I know of one church which not only does a fine neighborhood work, but which has approximately one hundred and seventy-five of its members engaged as salaried or volunteer workers in the various civic and charitable organizations of the city. In these and other ways, then, the time and strength of the minister can be safe-guarded, and he be given at least some time to devote to community service.

There is another reason why the successor of the prophets should have a community view of persons and things, and act accordingly. It is the business of the minister, as far as possible, to interpret to his people the times in which they live. He must make them understand, as far as he is able, how the current movements in society are advancing or hindering the coming of the Kingdom of God. And first-hand knowledge, worked out of actual participation in these movements, will contribute much to the accuracy and authority of his interpretation.

There is still another reason why it is very necessary for the clergy to take an active interest in the general community life. By so doing they help link the Church up with the so-called Social Movement—the most characteristic fact of our time. Profoundly affecting industry, influencing science and recasting theology, this world-wide endeavor for better social and economic conditions is bringing to pass the vision of the Seer of a "New Earth." But toward the Social Movement, the Church has been strangely unsympathetic. Her eyes have been so fixed upon the City Beautiful in the heavens that she has failed to see it slowly descending to be a reality upon the earth. And multitudes have been estranged from the Church by her indifference to things which they count of supreme importance. In the minds of many thoughtful men and women, the Church to-day is on trial. They know that were the Master of Life here, He would be profoundly interested in this great crusade for a better world to live in, which Professor Peabody has called "a contemporaneous manifestation of the spirit of God touching the hearts of men", and they are waiting for the Church which professes to follow the Master to show a like interest. Under such circumstances, it is of the utmost importance that the minister should commit the Church to this profoundly Christian movement, not only by commending it from the pulpit, but by standing shoulder to shoulder in the ranks, with the men and women who are fighting this great battle of peace. In no other way can he win for himself and his Church the full measure of their confidence.

In a little book just from the press, in which is simply told the story of the splendid service which is being rendered to a great city in the middle west by a single church, the author, who is also the pastor of the church, says: "If the pastor does not lead his church, it will not go. And if the pastor is to lead, it is necessary for him to become personally interested in the social movement in his community. He must know its uplift forces and its social workers, and in order to know and to lead, he himself must be one of them. . . . There is no other way to the heart of the need of a city and to the confidence of the men and women who are working at the great problems of modern society." (*The Church a Community Force:* Worth M. Tippy, D.D.)

The call, therefore, comes to the clergy of the Church in the face of the baffling problems which confront our modern society, to enter as deeply as they can into the life of the community. It is by getting down and grappling with conditions at close quarters, that the minister will be the better able intelligently to direct that regenerative and inspiring power of the Christian religion which the Church possesses, into every part of the community life.

In the time that remains I would speak of the relation of the clergyman to the public life of the community, as far as his preaching is concerned. The questionnaire, you will remember, dealt directly with this, the last question being: "In preaching, should the minister deal with the pressing social and economic questions of the day, and also with vital civic questions which may be interpreted politically?" Mazzini said: "Every political question is rapidly becoming a social question, and every social question a religious question". The preacher of to-day has got to recognize that the coming in of the Kingdom of God is bound up with the right solution of some of the social and economic questions which are pressing hard upon us to-day, as community problems. And no message from the pulpit is adequate for our time which does not take this into account. I do not mean by this, that the parson should be forever preaching social service as such—we have, perhaps, been going too far in that direction of late—and much less that he should turn the pulpit into a lecture platform. What I do mean is that the broad moral principles of social and economic justice and righteousness underlying the world struggle to-day, should be driven home from the pulpit, until they find lodgment in the hearts and minds and wills of those in the pews, and this can be done in many different ways so that the preaching need in no sense lose the distinctive spiritual and inspirational note which it ought to have.

In reply to the first half of the question dealing with the discussion of social and economic questions in the pulpit, the answers came thick and fast and straight from the shoulder: "Let the preacher leave social and economic questions alone unless he knows what he is talking about, and even then they should have no place in the pulpit unless involving clear moral issues." One social worker, a laywoman of wide experience, writes: "Would it be rude for me to say that it is always very

* A paper read at the recent meeting of the Church Congress.

disappointing to me to go and listen to a sermon on special social or economic subjects, which I could hear better presented in a book, at the university, in a public forum or in conversation?" I am sure you will agree with me that this observation is quite within the bounds of both good manners and good sense. When it is necessary for a preacher to touch upon these technical subjects he should have the knowledge commensurate with the task, otherwise he does more harm than good, and the point I would make now is that in the light of modern conditions, the Christian minister should see to it that he *does* have sufficient understanding to speak about these subjects, at least intelligently if not exhaustively. Generally speaking, his treatment of them would be more or less indirect, by way of illustration, perhaps, or from the more general, fundamental point of view, in keeping with the answer sent me by one of our Bishops—himself a notable champion of social and economic righteousness—that "principles and not policies, motives and not methods, are the proper field for the preacher." But when flaming out of some social or economic situation is a clear moral issue, then the preacher should let general principles go, and address himself with all the power of God within him to the concrete matter before him and his people.

Ranged against each other to-day throughout the industrial world are the employer and the employee. In many cases hatred is not too strong a word to describe the feeling between them. With all the great improvement in the conditions of labor which has been achieved in the last century, great wrongs and injustices still remain. These must be done away with. We live now in what the economists call a "surplus economy," in contrast to the "deficit economy" of a time not far distant. That is to say, there is now more than enough wealth in the world to support the world, and the great problem which is now being worked out with so much strife and bitterness is a more equitable distribution of this wealth.

Now this tremendous question is at the bottom of a moral question, and if moral, then religious; and never, never can it be solved except by the application of the principles of the Master of Nazareth. To its solution the Christian Church and its ministry should contribute no small part, and much of the leadership in the Church should come from the pulpit. Unless all signs fail, however, it is going to be increasingly difficult for this leadership to be exercised. The business world to-day is so sensititve that it is well nigh impossible for a minister to take any stand in behalf of the working man without its creating antagonism, and in the great majority of the churches it is an antagonism felt by the men in the pews in front of the preacher, and who are the chief supporters of the church. On the other hand, since the minister can hold no brief for either the employer or the employee, as such, when he feels that he must speak in fair criticism of some condition for which labor is responsible, the enmity of the working man follows. I repeat, therefore, that the position of the minister to-day in relation to the living moral issues involved in the present industrial movement is a very difficult one. That it requires discretion of a high order as well as special knowledge, to treat these involved and delicate questions—a point which many of the questionnaires brought out—admits of no argument; only the minister must not confuse discretion with a timid conservatism, which will keep him from standing for the cause of justice and righteousness wherever found. The years immediately ahead are destined to try the soul of the Christian Church, and the fact must not be lost sight of by both clergy and people that the Master said, "He that loseth his life shall find it."

Finally, as to the last half of the question concerning preaching which has to do with vital civic questions which may be interpreted as political in nature. Of course, the questionnaire did not mean to raise the issue as to whether politics, as such, should be preached. They have no place in the Christian pulpit, and the questionnaire answers were right when they made short shrift of the parson who would turn his pulpit into a political rostrum. The civic questions referred to were such as are furnished in great numbers by the conditions prevailing at the present time in much of our municipal life. Since they have to do with the conduct or administration of the community life, they are associated, under our present system, with what are called politics, but they are more than political. They are essentially moral questions.

For various reasons we have left the government of our cities to whomsoever would take it off our hands. You know the tragic and shameful story. The city has been exploited by the professional politician to his own great gain. Morality has been thrown to the winds—nay, immorality has been made one of the chief sources of power and profit. And what is more, we have not only capitulated to the forces of greed and wickedness, but we have allowed a sentiment to grow up which says: "Anything except within a very circumscribed area, which has to do with the conduct of the affairs of the city or state, is politics, and politics are taboo in the Christian pulpit." Therefore, when some question intimately bound up with the moral and spiritual welfare of the community arises, but which has, perhaps, been capitalized as an issue by one of the local parties, it matters not how charged with evil to the community the question may be, any utterance upon it by the minister is bound to be misunderstood, and more than likely, resented. This condition of things involves a separation of the moral and religious from the political life of the community, which, in my judgment, constitutes one of the most subtle dangers which we are called upon to meet. In a city where corrupt machine politics are in force, I know of nothing which so confuses virtue, and breeds a lowering of moral standards, as this taboo upon politics as a matter for common consideration, a taboo which can be invoked whenever it seems desirable. But a short time ago, at a meeting where a matter of the most vital importance to the morals of the community was under discussion, I heard man after man, representing organizations which presumably existed to promote the common welfare, get up and say, "We can do nothing about this because it is a political matter."

I know this subject is not a simple one. I recognize the peculiar power political questions possess of creating misunderstanding and bitterness, but I believe the present reticence in regard to problems in community morality, which are necessarily associated with politics, to be an unholy and most dangerous thing. The time has come when freedom to consider the welfare of the community soul must be accorded as it is not to-day, and this greater freedom the pulpit must claim for itself. Of course, I know the need here, also, for the greatest possible discretion, and for especially accurate knowledge as to facts on the part of the preacher; and I also recognize that this may be too strong food for regular consumption now; but in the name of the city's life it is food which our Christian people need that they may be strong to wrest our cities from the present bondage unto evil. I also know that there is a tendency on the part of ministers, continually to find fault with civic administration, never to speak a good word, to be heard only in the role of critic. Let us beware of this tendency. As I heard a wise and able leader of a great city church, which is rendering a notable community service, say a few days ago, "Let us bury our hammers." This is sound advice, but it does not mean that we should never uncover them for service in God's cause. Wisely but courageously, then, the Christian pulpit should do its part to break the present conspiracy of silence in regard to public morality which is exerting such a baneful influence upon community life in this country.

What, then, should be the relation sustained by the clergy to the public life of the community? It would seem that it ought to be a broadly coöperative relationship, leading the Church, with its regenerative and inspiring power, into all parts of the community life.

A PRAYER OF LORD ROBERTS

FROM an English weekly paper we find the following, with the preliminary explanation:

"The following prayer was written at Lord Roberts' request by Dr. Alexander, late Archbishop of Armagh, in 1899, for use by the troops in South Africa. Lord Roberts recently told a friend that it was his favorite soldier's prayer and that he would himself say it every day at noon during the present war.

"Almighty Father, I have often sinned against Thee; O wash me in the precious blood of the Lamb of God. Fill me with Thy Holy Spirit that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace. Strengthen us to quit ourselves like men in our right cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our King, our country and our colors. If it be Thy will, enable us to win victory for England; but above all grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved us, and laid down His life for us, Jesus our Saviour, the Captain of the Army of God. Amen."

A St. Francis Exposition

By the Rt. Rev. WM. F. NICHOLS, D.D., Bishop of California

IT opens up rather a captivating vista in dreamland, to let the imagination run a little on the suggestion of what it might be if the Exposition *at* San Francisco could be made a real exposition *of* St. Francis—the city's name-saint. Some of its citizens prize the name out of all the polyglot and polymorphic list of post offices in our wide country, just because St. Francis of Assisi was so much and did so much for that thirteenth century of exactly the sort that we need in Christian evidence in this twentieth century. Indeed there are cosmopolitan phases of his life and influence that might well lead modern civilization as well as his Church to canonize him. And it might be well to refresh our minds with the witness to such traits which has come from those distinctively not of his own Church connection. It will at the outset relieve the matter of any such conservative view as that expressed in the challenge of an ardent, sensitive Californian who objected to this paramount claim for St. Francis by asking why we should honor him any more than Portola, or Fremont, or any other early or late pioneer—Francis was never in California!

Dr. Schaff, Protestant historian, speaks of St. Francis as numbered among the "chief promoters of one of the most notable religious revivals that have ever swept over Europe." "Francis is the most unpretentious, gentle, and lovable of all monastic saints," "one of the most unselfish and pure minded men of the Christian centuries." Sabatier, his Protestant biographer, who is said to have revolutionized the opinion of Protestants in regard to him, calls him "preëminently the saint of the Middle Ages," "truly *theodidact.*" Harnack can be quoted: "If ever man practiced what he preached, that man was Francis." Lady Duff-Gordon, echoing Renan: "The great movement which he began and which spread throughout Europe in a very few years can only be likened to that witnessed by the lake of Galilee." Knox-Little: St. Francis' "work was a wonderful step in God's providential order for fashioning and forwarding the civilization of the West." Matthew Arnold: "St. Francis brought religion to the people." Dean Church: St. Francis "was the friend of everything that suffered and rejoiced . . . he woke up a response at once in the hearts of laborers and scholars." Creighton: "One man raises human nature to a level which it never reached before"; and Milman might be quoted. We make no citations from works and writers of more direct mediaeval and modern Church lineage with St. Francis, as the fragrant *Little Flowers of St. Francis* (Fioretti), or of Dante, of whom it has been said, "Without Francis, no Dante," with his line of St. Francis, "All seraphical in ardor"; of Leo XIII, or of the host of his Church biographers, of whom Father Cuthbert of Oxford is one of the most recent. It is rather in our thought to show appreciation in quarters where it has been at times dimmed or withheld. And we have done this to leave no manner of doubt of the present world-wide valuation of St. Francis by the intelligent students of his character and career. Ruskin wrote letters from his monastery. A charming account of the life and work of a recent Presbyterian native Chinese missionary chooses the title, *A Chinese St. Francis.* The liberal thinker, Charles Eliot Norton, had as a favorite book, *The Little Flowers of St. Francis.*

The chain of circumstances which led to the possession of his name by our comparatively young American city of the Pacific coast is in itself interesting.

Sebastian Rodriguez Cermênon, the navigator, acting under orders from Spain to survey various Pacific harbors, while sailing down the coast of California in 1595, came into the same waters under Point Reyes not far north of the present city of San Francisco, where Francis Drake had spent some weeks in 1579, still known as "Drake's Bay." The day of Cermênon's arrival being either September 17th, the feast of the Stigmata of St. Francis, or October 4th, the feast of St. Francis itself, the navigator named it the "Port of San Francisco." In 1769, when Fr. Junipero Serra conferred with the inspector general about names and patrons for missions he was to found in Upper California, and noted that the name of the founder of the Franciscans was not on the list, he said, "And is there to be no mission for our Father San Francisco?" Don Galvez replied: "If San Francisco wants a mission, let him cause his port to be discovered and it will be placed there." The expedition under Portola, going by land, did discover the Port of San Francisco, October 30th of that year; that is to say, the waters under Port Reyes, first visited by Drake and afterwards by Cermênon, named, as above stated, the Port of San Francisco. The name was used widely of the stretch of water extending outside the Golden Gate from Point Reyes to Point San Pedro and as far as the Farrallone Islands. While the explorers first sighted that from an elevation, a few days later the expanse of water inside the Golden Gate was discovered. This was at first called only an "arm of the sea." But later the name San Francisco Bay was transferred from the roadsteads without the Golden Gate to the inner waters, and when the mission was founded in 1776, in accordance with the forecast for finding the "Port of our Father St. Francis," as it was called in 1595 by Cermênon, the cherished name was its own. The mission of San Francisco stood by the waters of San Francisco, the name as first explained having been passed from the region now known as Drake's Bay to the inner great bay now known as San Francisco Bay.

But while the name of the mission, and presidio—or miltary post, part of the acreage of which is covered by the grounds of the Panama-Pacific Exposition—was so fixed, the pueblo—or town—was not immediately settled, though originally projected for the high table-land now included in the part of the city overlooking the Golden Gate, near the presidio. If the pueblo had materialized as a continuous center of population, it would undoubtedly have shared the name San Francisco with the mission and presidio, but the real origins in continuous line of the modern city were a cluster of houses which had grown up between 1836 and 1846 on the inner bay-side along a low curving beach. It was a trading place for shipping and was then known as Yerba Buena, not San Francisco, from a sweet-scented herb which had previously given its name to the adjoining cove. This was at a considerable distance from the mission and presidio as well as from the site proposed for the town of San Francisco.

In 1847 General Vallejo and others, in projecting a new town for a land promotion enterprise some twenty-five miles on the inland water above San Francisco, prepared to call it Francisco after one of the Christian names of Vallejo's wife. As it then was supposed to aspire to a rating as a center, this looked to the Yerba Buenans, in the similarity of sound, like an attempt to appropriate the name San Francisco. They were not slow to thwart that, and by a stroke of the pen, on the 30th of January, 1847, Alcalde Washington A. Bartlett, a U. S. naval officer, published an official notice ordering the name of San Francisco to be used in all public documents or records of the town, stating that the name Yerba Buena was merely local, originating from the cove, preëmpting the name given on the old maps, and prescribing its use thereafter in all civic documents. General Vallejo and his associates then gave the other Christian name of his wife, Benicia, to the other town, the name which it still bears; and the pen once more showed its might in preserving to our city the association with the saint, as really its greatest dowry, some us venture to think.

Now suppose there could be an exposition "Palace of Character" for an exhibit of the best types of the twentieth century *genus homo,* and that just as from all the world are to be gathered up the most signal specimens of what man *does,* so there could be in vizualized exposition the highest realization of what he *is,* exploiting not only mechanisms for the times but manhood for the times. If an exposition aspires to be a dreamland of artifice, why not dream a little about the artificers—about the highest types of manhood as "the heir of all the ages"? Now if we could pavilionize for our San Francisco Exposition the spirit of our St. Francis, there is much to suggest that it would contribute just a striking "Exhibit A" of such a dream "which was not all a dream." Indeed, many a modern student of his life and work fondly dwells upon phases of them that, while they were good for the thirteenth century, are suggestively good too for the twentieth century.

Canon Knox-Little, for instance, says: "Every one is startled by the chasm that seems to yawn between the plain teachings of Christ, and modern society and the modern Church. All sorts of solutions have been suggested in view

of this problem. . . . One advantage in the study of the life of our saint is that it perhaps throws some welcome light upon the subject." Again: "His exact methods were not, indeed, the methods which would be most effective," "but to lose himself for others and for God, to live the Christ-like life and to persuade men of its joy and blessedness, to be an *alter Christus,* another Christ, for the love of Him who died to save men; this was his one ambition, and by this he revolutionized his century and saved the Church."

"Stat crux dum volvitur orbis."

The century St. Francis revolutionized had its flagrant ills of commercialism, of pleasure absorptions, of wars, of cynicism, of hollowness in religion, of dead and dying faith, and *acedia,* or dire indifference, the word, once obsolete, which dictionaries for modern conditions have had to restore. Francis Bernadone, the son of a leading merchant, the youth elevated by his boon companions to be the "Master of Revels," a soldier betimes, a thorough-going creature of his age in intelligence as to its moral and religious decadence, his renaissance exposition then of the power of Christ and His cross as the only panacea for progress, has placed St. Francis next to St. Paul in the estimate of those who have studied him as "possibly the most remarkable missionary and apostle that the world has ever seen." Sharing in the home and business of his wealthy merchant-father, Francis himself, clever at trafficking, experienced the evils of commercialism he had to deal with in his century. The first twenty years of his life winning him a leadership among the gay city youth, spending money lavishly, loving song with the spirit of a troubadour, at the fore in dress and camaraderie and popularity, a "good fellow" generally without, however as some of his biographers love to speak, being led into grosser dissipations, Francis had felt as a "gilded youth" the lure of the pleasures of the world. With the high chivalric spirit and dash of a soldier, he knew the "pride and pomp, and circumstance of glorious war"; and as a prisoner for a year, though he cheered his fellow prisoners with his wild spirits and dancing in prison, he had time also to reflect upon the privations of war. And so the contrasts of life, its poverty with his riches, its vanities with his revelries, its peace with his military ardor, were all written into his mark upon his century. Because his spirit met and solved such problems of his age with varying methods and agencies, it is the choice spirit for every age and by no means least for our own Exposition Age with like pressing problems on the face of civilization. If, for example, wars appall us, it is said of St. Francis: "He brought to astonished Europe a new truce of God." "His object was to bring peace to a world torn with war and sin." The rule of his Third Order, forbidding them to fight save for Church or conviction, gave a death blow to feudalism.

Many religious forces are splendidly at work to see to it that in the coming Exposition of 1915 religion shall not be without its witness. Associations and committees, with the cordial coöperation of the Exposition and city authorities, are busily planning for both religious and moral safeguards and showing for those who come. Our committee of One Hundred is enlisting the interest of Christians at large in the erection of a worthy building as a distinctly religious center. But if we can only build of "such stuff as dreams are made of" a true St. Francis Exposition, it may help toward opportune idealism. All who name the name of Christ can join in it. St. Francis has been called "a Pan-Christian." In him the widest possible Catholic federation of Churches can unite. Yes, Hebrew piety has some part in him as in us. In the "Canticle to the Sun" there lives again as a true *Benedicite,* the very genius of the psalmody of Israel. Some of us like, too, to dream of a great statue of the city's name saint some day to stand on one of San Francisco's hills, gleaming out to the prophecies and vast probabilities of the great Pacific as a flamen of *"Character* enlightening the world," a counterpart—yes, a supplement—to that statue by the metropolis of the Atlantic, *"Liberty* enlightening the world." And steps are being taken to use in some of our churches as an Exposition anthem—and churches of all names, and even synagogues would not have to change a single word of it—that exquisite "Canticle to the Sun" composed by St. Francis in his blindness, as if, when his earthly life was closing, he really saw glories irradiate only to the spiritual eye. It appeals especially to a Californian by its very atmosphere described by a French critic quoted in Knox-Little: "In it we feel the breadth of that Umbrian terrestrial paradise where the sky is so brilliant and the earth so laden with flowers." Renan called it "the most perfect utterance of modern religious sentiment." A single verse of it in the translation of Matthew Arnold is this:

> "Praised be my Lord God with all His creatures; and especially our brother the sun, who brings us the day, and who brings the light; fair is he, and shining with a very great splendour: O Lord, he signifies to us Thee!"

THE FINANCIAL SIDE OF TITHING

By Thomas Kane

BECAUSE it illustrates the position and arguments of a large number who object to tithing, I quote from a letter recently received from the managing editor of one or more religious newspapers. I quote with the greater freedom because the writer is an editor, a religious teacher. He represents a large, though, I am happy to say, a rapidly diminishing class of both ministers and Church members who do not believe in tithing and who take refuge behind such arguments as he presents.

In declining to give space for the publication of an offer to furnish free tithing literature to the subscribers of the paper of which he is the editor, he writes:

> "I do not believe in the tithing system. I think some men should give more than a tenth and that others cannot afford to give even a tenth. I prefer Jesus' standard when He saw the woman cast in her two mites and declared that she had given more than all the rich men because she had given practically all that she had. In other words, I believe the true test of giving is not the tithe, but in giving which involves a sacrifice."

There it is in all its naked misconception of Christ's teaching. The lesson of the widow's mite incident is plain upon the surface. It is a withering rebuke to ostentatious giving. Those rich men were casting in large gifts and evidently doing it in such manner as to attract attention to the amounts. They wanted praise from the public for their large gifts. It is safe to say that they got it. They "had their reward". Christ saw deeper. The poor widow who cast in two mites, two-fifths of a cent, really gave more than they all. They gave from their abundance; she gave all she had, all her living. But she did not go home to starve. If she was a working woman, as she probably was, she doubtless earned enough before night to provide for her immediate needs. Is it not safe to presume that she earned more than two-fifths of a cent during the next twenty-four hours, and that within that time she had more money than when she entered the temple the day before? Also will the critics who object to tithing and who prefer the example of the poor widow, tell us how they explain the parable of the "talents", prefaced as it is with "The Kingdom of Heaven is like," etc.? Also, what becomes of stewardship which was so often on the Master's lips, and was the very kernel of His teaching?

The fact is that the essential features of the widow's mite incident are repeated almost every week in hundreds of churches in our own country. In almost every church there are poor people whose gifts are "more than they all" in the sense that the Saviour meant in commending the poor widow.

Now a brief comment on the statement of my correspondent that he believes that "the true test of giving is not the tenth but that which involves sacrifice." In other words he wants giving to hurt. He thinks we should "give until we feel it." This is common advice from the pulpit. A familiar story illustrates one phase of this kind of giving. An old deacon had been listening to the annual missionary sermon. He had the usual dollar ready and wanted to give it. He also had a five dollar gold piece in his pocket which his conscience kept telling him he ought to give. Finally as the collector came to his pew he thrust the gold coin into the basket exclaiming mentally: "There, old natur', squirm!" If these people want to continue making "old natur' squirm", or if, like my correspondent, they want to make giving and sacrifice synonyms, they should never become tithers.

Next to bearing witness that temporal prosperity follows tithing, the dominant note in all testimonials from tithers is the *joy of giving.* They never mention *"sacrifice".*

One of the chief difficulties with the critics of tithing is that they seem incapable of distinguishing between giving and paying. The tither regards tithing as paying. What he gives beyond the tithe, he thinks of as free will offerings. Also in distributing from his tithe he has the double satisfaction of knowing that in the same transaction he is giving to a worthy cause and paying a debt to God.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

AT A PHILADELPHIA PARISH

CHRIST CHURCH, Germantown, has maintained a playground, playroom, and parish house adapted for all kinds of social work. Heretofore the greater part of the work of supervision and guidance has been in the hands of the clergy. With the desire to lift this burden from the rector's shoulders and at the same time more effectively to organize the social work of the parish, the vestry has authorized the engagement of a layman to superintend the work of the playground, play-room, the athletic and social activities of the young, and the social work among the men of the parish. The work will be in charge of Richard H. Gurley, who is a licensed lay reader, who has had college experience, is a scout master, and has had experience as a worker among the sailors of the Navy, as well as having been superintendent of a public playground.

IN OREGON

"The coming of our Bishop-elect," declared the (Church) Social Service League of Portland, Oregon, "insures a leader not only sympathetic with but experienced in social service, who will carry on the work according to the beginning made by his predecessor. This goes without saying, since the name of Walter Taylor Sumner is almost synonymous with social service."

Bishop Sumner will find the ground in Oregon well prepared, for his predecessor, Bishop Scadding, was one of the most faithful and efficient of social service workers.

CONSUMPTION OF ALCOHOLIC DRINKS ON THE INCREASE

A rather startling statement with regard to the consumption of beer in the United States was made by the president of the Brewers' Association at its recent meeting in New Orleans. He declared that in spite of the attacks by prohibitionists and the anti-saloon leagues and their statement that the whole country is rapidly going "dry," the brewing industry records "an increase, although a small one, in the sales of beer for the fiscal year ended June 30, 1914, this in spite of the great shrinkage in business which has manifested itself in so many branches of industry employing large numbers of men. The *American Grocer* said in its study of the beverage business for the past ten years, 'the figures show that in spite of the adoption of prohibition and local option, the per capita consumption of alcoholic drinks has increased nearly three gallons.'"

LABOR LEGISLATION

Charles Stelzle pointed out that most of the delegates at the Convention of the American Federation of Labor had a settled conviction that the labor question never would be settled until the last day's work was done. In his words: "They do not presume to legislate for the next generation. They seriously doubt whether they will be able to put through enough law to meet the needs of the present day. Therefore, they are always suspicious of a panacea which it is claimed will clean up the entire business at one swoop."

WOMEN AGAINST COMPULSORY EUGENICS

The Women's Legislative Congress of Illinois, meeting in Chicago some time since, refused to pass a resolution to the following effect:

"*Resolved*, That the mothers of Illinois go on record at this congress as demanding that any man asking the hand of one of their daughters in marriage be forced to produce a clean bill of health, and that the mothers on their part furnish the man with a similar bill on behalf of their daughters."

NOW IT IS MINNESOTA that is to have a health week. The first day will be "Measles Day." To show the prevalence of measles, school classes will be asked to wear "M's" and "O's" during the previous week, the "M's" to be worn by those who have had measles and the "O's" by those who have escaped. On "Measles Day" and those following, brief talks by physicians will be given in the schools on the danger of measles. Tuesday will be "Typhoid Day" and Wednesday will be "Whooping Cough Day." The program has been announced by the Minnesota Public Health Association and approved by the governor, the president of the university, and the commissioner of education.

A SYSTEMATIC SUPERVISION of all charities and charitable organizations appealing for the assistance of the public will be undertaken by the Scranton board of trade. One of the leaders in the movement is the Rev. Dr. Robert P. Kreitler, of St. Luke's, Scranton, who in endorsing the project said: "I should be very proud to have a board of trade committee endorse the work of our summer home at Cresco, for instance, of the boys' industrial association, if these are worthy of endorsement; and if there is something wrong, certainly I would appreciate the suggestions of a committee of men who can see where this work differs in organization from a successful commercial enterprise."

THE RE-ESTABLISHMENT of the American home is the only remedy for the social evil and the only hope of democracy, declared a speaker at the International Purity Congress in Kansas City. "The constant shifting of families from one section to another prohibits the long acquaintance among young people through which proper life partners can be selected. Young people are thrown into contact with strangers, become bold, and practice deceptions. As the result, marriage is consummated on a guess; the deceptions are discovered, and lead to the divorce court and all too often to immorality."

THE CHURCH in Newport, Ark., under the leadership of the rector, the Rev. Henry E. Spears, is taking an active and aggressive part in health matters. At a recent meeting of the citizens of the community, assembled in the parish house, resolutions were passed requesting the city physician to file information at once against all persons now of record in his office who have not complied with the sewer ordinance by providing proper sewer connections. Various other details of the local health situation were taken up and discussed.

THE CHURCH was well represented in the daily vacation Bible school movement in Philadelphia during the past summer, and there is every reason to believe that she will be more generally represented by a larger number of parishes during the summer of 1915, as the rectors feel that the movement "to save the children from the evil influences of the street and to teach them the Bible" is a most desirable one. Dr. Tomkins of Holy Trinity is president of the association.

THE NATIONAL CIVIC FEDERATION will discuss at its annual meeting in December problems growing out of the war. Among the topics to be considered are these: "How far shall government effort supplant private enterprise?" "What should be the American policy on preparedness for war?" "Shall America now take the lead in social and industrial welfare plans?" "What is the extent of unemployment facing the country this winter?"

THERE IS more truth than pleasantry in the following story:

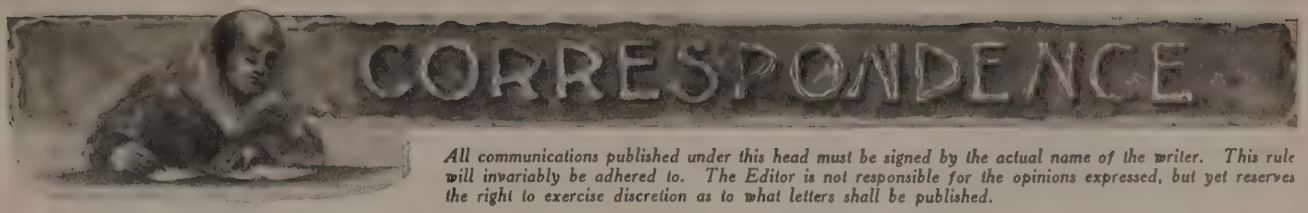
"What's that you call your mule?"

"I call him 'Corporation,'" answered the old colored man.

"How did you come to give him such a name?"

"F'um studyin' de animal an' readin' de papahs. Dat mule gets mo' blame an' abuse dan anyt'ing in de country, and goes ahead havin' his own way jes' the same."

THE January number of the *Gospel of the Kingdom* is devoted to studies of war and peace, along the lines recommended by the Commission on Christian Education of the Federal Council of the Churches of Christ in America. (Bible House, Astor Place, New York.)



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE JERUSALEM AND THE EAST MISSION

To the Editor of The Living Church:

THOUSAND-HANDED as are the appeals stretched out in these days, and restricted in ability as are the pocket- and check-books of many of the generous faithful from failure and shortage of income, there is a need which seems to have something of a preferred claim. War conditions have produced a situation somewhat like that which confronted St. Paul when he had to make appeals "for the poor saints which are at Jerusalem." And it may be in their straits they may have to resort to something like that community of goods, when from a common stock "distribution was made unto every man according as he had need."

The newly consecrated Bishop, the Rt. Rev. R. MacInnes, speaks of the latest news from Palestine as looking "exceedingly grave." His revered predecessor, the late Bishop Blyth, was a genial host of the whole Church, and in his long and noble Episcopate showed courtesies to many a clerical and lay visitor. Those who have taken that trip to Jerusalem and have seen for themselves the signs of his effective work have known of his winning personality. If each one of them would now promptly, as a sort of token of his pilgrimage, send from $1 to $5 contributions for the "Jerusalem and the East Mission," it will give a new significance to the Jerusalem Cross as a badge of the pilgrimage. Others, too, may find it in their hearts to help. This would all constitute an emergency fund, and such offerings could be sent to the Rev. F. A. DeRosset, Hon. Organizing Secretary and Treasurer, 107 Cannon street, Charleston, South Carolina, to be used at the entire discretion of the authorities of the Jerusalem and the East Mission. This, too, would prepare the way for an increase of the annual Good Friday offerings, which many of our congregations are sending to this mission from year to year.

It may not be generally known that St. George's Collegiate Church in Jerusalem, which is practically the Bishop's Cathedral there, has assigned a stall for one of its six Episcopal canonries to the American Church. This was held by the late Bishop Potter of New York and, in succession to him, by the late Bishop Doane of Albany.

Those to whom this is primarily addressed will know from their personal visits to Jerusalem of the object and scope of the noble work of the Jerusalem and the East Mission; others can learn of it through the Rev. Mr. DeRosset at the address above given, or from the secretaries of this mission who are appointed from each of the Provinces, whose addresses Mr. De Rosset can give. The secretary for the Eighth Province is the Rev. Henderson Judd, 1969 Lovelace avenue, Los Angeles, California. WILLIAM F. NICHOLS.

The Bishop's Office, San Francisco, December 30, 1914.

THE NEUTRALITY OF BELGIUM

To the Editor of The Living Church:

MAY I be permitted to write a few words in reply to the letter of Mr. James A. Peterson regarding Belgian neutrality? Mr. Peterson states that the German Chancellor referred to the treaty guaranteeing the neutrality of Belgium as "a scrap of paper," because in his opinion this treaty did not bind the German Empire. But according to the report of Sir E. Goschen to Sir Edward Grey, the Chancellor's words did not apply to Germany's action but to England's action; not to the validity or non-validity of the treaty as it concerned *Germany*, but to *England's* position in regard to it. The German Chancellor condemned England because she was going to war with Germany for "a scrap of paper," that is because of England's treaty obligation to defend Belgium.

Whether the German Empire was or was not legally and technically bound by this or by any treaty to respect Belgian neutrality matters very little as regards the moral question involved. Surely it ought not to be necessary to bind honorable nations by treaty not to attack an innocent and unoffending neighbor who is too weak to defend herself, even as it is not necessary to bind Christian gentlemen by legal process not to attack a poor and defenseless boy. If history can show a blacker crime committed by one nation against another than Germany's invasion of Belgium, I for one do not know where to find it. The German Chancellor's excuse was that the invasion of Belgium was necessary to the preservation of Germany. It is very doubtful if this is true. By violating Belgian neutrality Germany probably lost more than she gained, even from a military point of view, and she also lost what no military success can ever restore to her—her good name, her honor, and the world's respect. The German Chancellor said the invasion of Belgium was a necessity, but a greater than he has said that their condemnation is just who say: "Let us do evil that good may come." For the strong to crush the unoffending weak is surely just as wrong in a nation as it would be in an individual, and even if Mr. Peterson's contention is right, and the existing treaty of neutrality did not legally bind the German nation, the guilt is the same.

In regard to the violation of Chinese neutrality by English and Japanese troops, if the facts are as alleged, such violation was also wrong, though these allies might well plead that they were but following Germany's example. As to the alleged transportation of British soldiers and munitions of war by the Canadian Pacific Railway across the State of Maine to Halifax, thereby violating our neutrality, if this has been done, this too, is wrong, and our Government ought to stop any such acts on the part of the Canadian authorities. It is difficult to understand however why the Canadians should send soldiers across Maine rather than over their own Intercolonial Railway, and this story of the alleged violation of our neutrality sounds rather mythical. T. S. RUSSELL.

Cleveland, Tenn., January 2nd.

[The alleged violation of American neutrality is dealt with editorially.—EDITOR L. C.]

To the Editor of The Living Church:

YOUR Minnesota correspondent, if he consults Prof. Beck's lucid and final "neutral's" evidence concerning the German Empire's breach of the treaty-guaranteed neutrality of Belgium, will find proved the emptiness of the partisan apologist's plea, in defence thereof. The agreement of 1870 was only a special arrangement for fulfilling the treaty obligations of 1839 and contained the clause which declared a reversion, as a matter of course, to those treaty obligations of 1839, after one year from the conclusion of peace between France and Germany. The Chancellor of the German Empire when declaring that, in view of the "necessity" of his country, the document of 1839, the perpetuity of which was endorsed in 1870, was only a "scrap of paper," referred to it thus, *not* as "void" but as negligible. His own later justification of his words proves that they meant just what is thus understood, since he asserts that excuse existed for the violation of the treaty obligation between the powers by a previous intrusion (falsely claimed) by France and by conversations (purely informal), which had since come to his knowledge, and thus again recognizes its existence and living force.

Boston, January 3rd. ERVING WINSLOW.

To the Editor of The Living Church:

I READ in the columns of THE LIVING CHURCH a statement made by Presbyter Ignotus that Germany violated the neutrality of Belgium. Now not saying a word as to whether Belgium was or was not a secret ally of the Triple Entente, let me say that as a matter of fact the treaty referred to by Presbyter Ignotus was made in 1839, while the German government did not come into existence until sometime after 1871.

The German government consists of twenty-one separate kingdoms or states, of which Prussia is one. The treaty which would preserve the neutrality of Belgium was one that bound Prussia only, and then only so long as Prussia maintained her independent existence as a nation. No treaty that was made by any of the twenty-one kingdoms before the federation could possibly bind the German government. And of course, if it is proved that Belgium really was a secret ally of the Triple Entente, then a violation of her neutrality would be impossible.

As for justifying this war or any part of it, it is very far from my intention; but I think that it is quite time for well informed men to refrain from making such erroneous statements. It is only making a bad matter worse. It inflames passions. It engenders hatred and malice. KARL SCHWARTZ.

Syracuse, N. Y., December 30, 1914.

THE BROTHERHOOD'S OPPORTUNITY

To the Editor of The Living Church:

I HAVE only to-day received the December issue of the "St. Andrew's Cross" and have read with interest the minutes of the Atlanta Convention of the Brotherhood of St. Andrew.

I am glad to see that a change was made in the constitution by which diocesan assemblies are now to be recognized as a part of the Brotherhood plan of organization. It is also a step in the right direction to recognize the right of the rank and file of the membership in each diocese to elect through a diocesan assembly the men who shall represent the dioceses in the national council; but while the first clause of the adopted amendment gives the membership that

right to a limited extent, the second clause virtually takes it from them and gives it to the Bishop of the diocese.

I think it was a mistake to add to the number of the members of the national council. What the Brotherhood needs is not *more* council members, but that *all* the members of that body shall be elected by the diocesan assemblies, so that they will represent the active members of the Brotherhood in and to its national governing body, instead of being representatives *from* the national council in and to the chapters of the sections of the country where they reside, as has heretofore been their status, and as will still be the status of the sixty members of the council elected by the annual convention. If we are now to have the plan of recognized diocesan assemblies, then the Bishop will be the highest authority in the assembly, as in all other diocesan organizations; and his advice would be sought regarding representation in the national council. Why therefore fetter the action of the assembly and place the Bishop in the position of being obliged to place the seal of his approval upon the result of an election by the assembly? The election of the sixty council members chosen by the convention does not have to be approved by the Bishops. There could easily be occasions when this requirement would place the Bishop of the diocese in an unenviable position, and hinder the work of the Brotherhood. Why take from the council members the stimulus of depending upon the result of their own efforts in behalf of the growth of the Brotherhood and of the spread of the Kingdom to win from their dioceses the honor of being returned to the national council? Would not that stimulus supply a want long felt in our Brotherhood?

Considering the great service that could be rendered by just such an agency as our Brotherhood in the work of the Church, and how comparatively few of its many opportunities for service have yet been fully realized or acted upon, surely the day has come when the Bishops and clergy should join with those Brotherhood men who are desirous of awakening our Brotherhood and inaugurating a new era in which it will become the most valuable aid they will have in their work for the spread of the Kingdom. E. H. STROUD.

Formerly for some years President
Chicago, December 9th. *Chicago Diocesan Assembly.*

PROHIBITION AND THE CHURCH

To the Editor of The Living Church:

THE Rev. C. C. Kemp misses the point in his criticism of my recent discussion. There is no limitation laid upon the preaching function of the Church, except that which the Great Commission to preach the gospel lays; and the end of this preaching is the establishment of the sacramental life of the Church. Prohibition, *qua* prohibition, is not a moral question; it is a question of administration. The use of liquor may or may not be moral according to the position it holds in the thought and life of each individual. The Church is free to make a deliverance to its members governing their individual acts, provided it does not circumscribe their freedom as the sovereign electors of the State. To determine or control governmental action, the Church is limited to forceful petition, or if it act otherwise, it becomes a most objectionable lobby. That the end proposed be in itself excellent in the eyes of many or all, does not affect the inexpediency of laying aside necessary constitutional limitations; I use the word not in the legal sense but in the "sociological" acceptation of it. OSCAR WOODWARD ZEIGLER.

Baltimore, Maryland, January 4th.

To the Editor of The Living Church:

YESTERDAY I visited a merchant whom I had not seen for a year and a half. I missed his chief salesman, a bright, gentlemanly young man, and I inquired. "I had to let him go," was the answer. Then various questions brought forth this: he "took to drink"; everything possible was done in the establishment to check him; he finally required so much liquor that he had to spend more than he was receiving in salary (the world knows there are several ways of doing this); he had a wife and two little children; no hope: he is now an awful sight to behold. Then the merchant said that our talk reminded him of Mr. ——, mentioning a bright and interesting man that used to be near me in work, before I retired some five years ago, and asked if I knew about him. Then the merchant told of how this second man of our acquaintance had become a common drunkard; of several visits from him begging for help; of what a sickening sight he was.

The above is simply the record of a fifteen minutes' meeting between a busy man and myself, in this busy city, a visit connected originally in no manner with the liquor problem—a meeting between two men who had never before mentioned the subject to one another. Simply an *unsought* fifteen minutes' record of rum's doings of to-day, where but four men of the millions in this city were concerned.

What is a fifteen minutes' record of the millions of the United States? What is the same time record of the billions of the world? That is, what is the record that the billions of men and women could furnish to-day, *of the present alone*, the living sorrow, could it be recorded, as I have done above? Bah! Man Editor, no matter how strong you may be or I may be, could that record be put before us this minute, we would drop to our knees in fright, as we called out, called up for mercy and deliverance for the world and ourselves. For the moment, at least, we would be crushed with despair for the children of God. It is likely, quite likely. And what would be the cause of this gripped heart, this sinking courage, this almost annihilation of our articulate soul for the time? *The traffic in alcoholic beverages!*

I am not a fanatic in regard to liquor (if the type that is held up to ridicule really exists). I know that I understand the alcohol issue. My head is not full of statistics on the subject; neither is my desk. But my memory is full of God's images that have crossed my horizon, disappearing as worthless wrecks, and my heart has a multitude of sore spots in it that never can be cured from earthly pain.

Your attitude on this whole question is incomprehensible to me, and I use the word *whole* advisedly. No doubt I stand here in a large group of your readers. Take a Churchman who through personal, family, or business experience, or the knowledge gained by common-sense investigation, or all four together, has come to the conclusion that alcohol drinking is the greatest foe to-day to the spread of God's Kingdom on earth and the saving of souls for His heaven, and then let us tell him what to do. What does THE LIVING CHURCH tell him? Why, go to the ballot-box, drop in your vote, citizen! And? Oh, that is all: it is finished; kindly do not waste my time further; know you not that it is a plain case of political economics, positively not a matter for our Church, as an organization? Nothing more, really? No, not unless you happen to be a mayor or governor or alderman or a writer for a civic magazine. And by the way, remember, Churchmen should always be good citizens, remember that the majority rules (that is the ballot-box); you voted according to your lights, but the majority of your fellow citizens want it otherwise; be satisfied, Churchman, be a good Churchman, set an example of civic righteousness in your acceptance of the will of the people. But do not bring your civic troubles into the Church above all things! Your vote was against the traffic in rum. But if those thousands of unfortunate foreigners and unfortunate Americans who have been herded for and whipped to the polls by the liquor interests, to swell the vote of the thousands connected with the business and the thousands who still want to use alcohol, no matter what it may do for their bodies and souls, have outvoted you and the like of you, you are to call it finished business for the time and devote yourself to other matters. Do not be downcast, Churchman. Remember that here is your Church—your Church always needing your time, your own and grand and glorious Church. Come now to us, Churchman; you have been a good citizen; you failed to carry the day; forget your alcohol hobby for the moment, and devote those splendid energies to the Church. *Let us now try to save some souls!*

O God in heaven, the Father of our Saviour Jesus Christ, what does this mean? The earth reels under my feet: Holy Spirit of God, sustain and enlighten me! Very respectfully,

New York, January 5th. JOHN ALEXIS MUDD.

THE AMERICAN CHURCH IN DRESDEN

To the Editor of The Living Church:

IT is reported in the Church papers at home, so I am told, that the American church in Dresden has been closed. This is a mistake. Our colony is very much reduced, the Sunday morning attendance having dropped to about fifty, and the incomes of those who remain are precarious. We have held three services every Sunday and have no intention of giving up any of them. Our ladies have organized a branch of the Red Cross Society and have made over four thousand articles of clothing for active and wounded soldiers. For materials and direct gifts of money to the Red Cross, we have raised two thousand marks and individuals in our congregation have given five or six thousand more. Soldiers in training parade the streets by the thousand from early morning to night, and many of the convalescent wounded are seen in the city. Prices of foodstuffs have advanced but very little and the order of the place is perfect. Stories of Americans being mistreated here are fabrications. Everyone is kind to us and the government protects us.

By many sacrifices and rigid economy, we have so far met all our financial obligations and shall balance our books at the beginning of the year with all bills paid and no deficit. But we have pretty nearly reached our limit and confess to some concern for the months that will follow. We would be very grateful if the statement of this fact should touch the generous sympathy of some of that great number of Church people who have enjoyed the hospitality of the American church in Dresden. Yours very truly,

Dresden, December 16, 1914. J. C. WELWOOD.

THE VISIT OF THE MAGI

To the Editor of The Living Church:

YEAR by year the writer finds himself tempted to draw attention to the wide-spread inaccuracy so popularly maintained concerning the visit of the Magi to the Christ Child. Hitherto this temptation has been resisted in the hope that some abler pen would take up the matter; and year by year brings only disappointment.

Once more, at the end of a most interesting and instructive

article in the Christmas number of THE LIVING CHURCH on Christmas Customs, by E. E. S., comes the statement, "The first Christmas gifts were given by the kingly visitors at the Crib—the Magi."

The writer vividly recalls one of the questions asked him at his examination for priest's orders, viz.:—

"Describe in your own words the visit of the Magi to our Lord, where did they find Him, what gifts did they bring, and how long after His birth did the visit take place; give references from the Greek and English Bible."

Fortunately the candidate in question had paid some attention to the lectures of his professor and apparently satisfied the examiners so far as this question was concerned—to wit:—

"The Magi found the 'Young Child,' not 'The Babe,' in 'the house,' not the 'stable,' and Herod ordered that the children of 'two years and under' should be executed (*cf.* St. Matthew ii, verses 11 and 16)."

If this be so, is it not time that in our Hymnal (65 and 66), in our pictures, and in our Sunday schools, this inaccuracy should be corrected?

WILLIAM BEDFORD-JONES.

Church of the Epiphany, Los Angeles, Cal.

A UNITARIAN ON THE ORDINATION OF A UNITARIAN "PRIEST"

To the Editor of The Living Church:

EVERY week I exchange the *Christian Register* with a friend for THE LIVING CHURCH. I read your editorial with reference to the ordination at Second Church (Unitarian) in Boston.

You have little ground to be astonished at anything which may happen to take place at Second Church. The Unitarians of Boston are gasping for breath and wondering what next is on the programme.

Not only did the good English priest assist at the "laying on of hands," but the minister assigned to offer the prayer of ordination, commissioned the candidate to "discharge the office and work of a priest in the Church of God."

And this was done before robed clergymen who stood before an altar adorned with lighted candles, and after "Vespers" had been sung by a vested choir.

What with a vested choir, a candle-lighted altar, a high pulpit to the right of the chancel, a reading desk on the left, ministers robed as in the early days of the Episcopal Church in New England, a processional and a recessional, and with the ritual of the Book of Common Prayer, one might well imagine that he was in an Episcopal Church.

And this in the parish once presided over by the great Dr. Ralph Waldo Emerson!

Dr. Geo. A. Gordon of the New Old South Church, who assisted at the "consecration" of the new and exceedingly beautiful Second Church, was asked for his opinion as "to the goings on at Second Church," and said:

"Dr. Bartol of Old North Unitarian Church went to preach in the country. After service an old farmer told the doctor that he remembered a sermon he had preached twelve years before.

"'And what did I preach about?' the doctor asked.

"'I don't remember what you preached about, nor the text. But you said one thing I allus agreed on and that was you'd be (hanged) if there wasn't a difference between religion and theology.'"

Dr. Gordon is evidently of the opinion that there is a wide difference between religion and theology out at Second Church, and doubtless considerable difference between religion as it is administered in Second Church and the rest of the Unitarian churches in Boston. Even King's chapel is "Low Church."

But the good people at Second Church certainly get good old fashioned Unitarian preaching and by a very able and learned man, Rev. Dr. Samuel R. Maxwell, the new minister. Everything at Second Church is new.

Let those who like this sort of thing enjoy it; but as for me, give me the simple service and the grand, simple gospel of a man like Dr. Edward Cummings at South Church, or Dr. Paul R. Frothingham at the Arlington Street Church.

When I find that my constitution requires the kind of thing they hand out at "Father" Maxwell's church, I will hire a pew at the Church of the Advent.

Very truly yours,

Boston, January 5th. LORRIN LAWRENCE.

"WANTED—A NEW SEMINARY"

To the Editor of The Living Church:

I HAVE read with the keenest interest all Prof. Anthon T. Gesner writes under the above heading in the last issue of THE LIVING CHURCH. I am glad that he is not afraid of shocking his colleagues. I wish there were more like him. Truly, we want our young men, who come to us from the seminaries, to be scholars, administrators, pedagogues, and social workers; but especially and above all these, men who "walk with God," "being prepared to say the Creed without reservation," and to preach "the pure Word of God." If there is one place under heaven where men should be of one mind in an house, and that the right mind, it is in our divinity schools. As an examining chaplain, it is certainly most humiliating to me to be told by a young deacon being examined for the priesthood: "My faith was unsettled at the seminary, and I am doubtful about being ordained."

We seek earnestly young men for the ministry of the Church, and we need them all, and surely the first duty of the seminary should be to teach them to "contend earnestly for the faith" and "to avoid profane and vain babblings and oppositions of science falsely so called," for their sakes, and lest they in turn cast a stumbling block in the way of the faithful laity.

There is too much talking and speculating to-day in our seminaries and outside of them "about the Bible" and "about doctrines." Some would dress Truth in a purple coat, and others in a russet one, but it does not change the Truth. God's eternal and revealed Truth is unchangeable, regardless of its clothing and draperies and all the critics say "about it." Many writers have tampered with God's Truth, saying awful things "about the Bible" and "about doctrines"; but they have never so much as touched or shaken one of the great fundamental truths of the Christian Religion upon which our salvation depends. These stand out as prominently as Mt. Blanc among the Alpine mountains, and more eternally conspicuous than its everlasting snows glistening in the sunshine of heavenly beauty.

King Solomon sent his ships on an expedition to bring back the precious gold of Ophir, and the navy returned "bringing gold and apes and peacocks." Well, many of our learned professors have set out on a studious expedition in the pages of Holy Writ, and they have brought back much precious gold of biblical truth and new knowledge, but like all human writings they have brought back also some "apes and peacocks" for us to look at. Many things they have said "about the Bible" amuse us, like the chattering of the ape, and other things appear very beautiful, like the peacock, but are not of much value as nourishing food for either the mind or the soul.

Let us have Churchmen who will talk *more Bible, more doctrine;* and less "about the Bible," and "about the doctrines," especially when candidates for holy orders are addressed. *Quod semper, quod ubique, quod ab omnibus creditum est.*

Cloquet, Minn., January 6th. JAMES G. WARD.

THE CHURCH PENSION FUND

To the Editor of The Living Church:

THE recent letter of Archdeacon Dodshon of Southern Ohio on the Church Pension Fund and its apparent injustice expresses a feeling undoubtedly widespread. Its line of thought appeals to a sentiment which is commendable and to be highly respected. This sentiment is that there should be no distinctions in treatment of our clergy, certainly none in pensioning faithful clergy. In commending the propositions of the commission the Church should carry with the plan the approval of clergy and laity, rather than force a scheme on the unwilling.

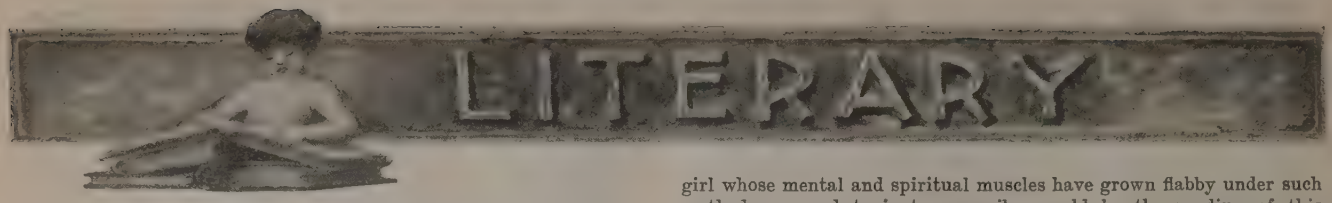
To put the matter proposed in a better light, one or two considerations may be addressed to the Archdeacon and like-minded brethren. I would leave to Mr. Sayre, our expert, the argument of the impossibility of pensioning the clergy with an equal amount, and that a considerable one; seven per cent. on existing salaries would seem to be the maximum that can be raised in our parishes, while a flat pension would require nearly double that per cent.

The impossibility of raising the amount may not dull the sense of injustice. When, however, we consider that the proposed scheme pays a proportionate amount in every case to the salary received during active service, and that there is further a minimum of $600 in any case, the sense of injustice seems to disappear. Customary expenditure and purchasing power in the community where one lives determine adequacy of support, rather than an exact and uniform income. Salaries vary during active service and pensions would naturally and properly vary to the same extent.

The Church has never been asked to pay all its clergy the same amount; effort is rather made to see that no one receives a salary below a living standard. It is further to be remembered that the persons who pay the salaries are the persons who provide for the pensions, namely, the parishes served by the clergy. As Bishop Lawrence says: "The same principle that would move for flat pensions would move for flat salaries." The Bishop further writes me, in view of my interest in the subject, that "the principle of the pension system—and it is the only one possible—is simply the creation of a holding company to invest for the different parishes throughout the Church the deferred salaries of their clergy, that is, the salaries that would be paid them on retirement, and necessarily the deferred salaries would be in proportion to the salaries of active life."

I feel that Bishop Lawrence and his commission should receive the backing and encouragement of the whole Church. They are proposing for the first time a business-like plan of pensioning the clergy; they are taking into account to the fullest degree possible the argument of sentiment. The union of business principles with a tender consideration of the rights of all is being served in their plan to a degree alike commendable and full of promise.

New York, January 7th. H. P. NICHOLS.



SOCIAL PROBLEMS

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder. The Macmillan Co. $1.50.

Live and Learn. By Washington Gladden. The Macmillan Co. $1.00.

Professor Vedder announces in his preface that he is still at work on the task, which he set himself in a former volume (*Socialism and the Ethics of Jesus*), of urging a change of emphasis "from the metaphysics of Paul to the ethics of Jesus." The antithesis is, in our judgment, a false one, and the group of teachers who are assuming it as the basis of their thinking are on a road that can lead to no constructive end. Happily, in this volume there is much less emphasis than in the former one upon the theory that the whole process of Christian history has been an evolution away from Jesus Christ, since the time that the arch-traitor, St. Paul, shunted the Church from the main line to a side-track, and defeated its true purpose. Instead, there is a criticism of present social conditions containing much that is of real value. "The Problems of Democracy" discussed are nine in number: Social Justice, the Woman Problem, the Child, the Slum, Vice, Crime, Disease, Poverty, and Lawlessness. Wholesome, human emotion breathes through the book, and a sympathy which is voiced in the dedication "To the Millions who toil without Hope that the Thousands may enjoy without Thought." There is plain speaking about conventional, catchword preaching, but none too plain, and the Pharisaism that sits in high places in the Church and ignores or covers up crying social evils is scourged without mercy. There are many pungent and timely paragraphs, such as this: "War was once a necessity; it was the only means nations had of settling their difficulties and righting their wrongs. Generations ago war became a crime. War is now an insanity."

The weakness of the book is the weakness of a good many of its kind, that it tends to a certain recklessness of sweeping generalization behind which, one suspects, there is sometimes more emotion than investigation. Take, for example, a statement like this: "Our present plight is largely due to the fact that a great proportion of Christian people are still wasting their time in little skirmishes with the lesser social evils and never get into the big battle at all." Impatience of this sort is indeed excusable. Every great war has resounded with such cries, "On to Richmond!" or, to use a more modern illustration, "On to Paris!" But can it be asserted with such dogmatic certainty that the time of Christian people is always "wasted" in the "skirmishes with lesser social evils"? Is it not true that there must be always a good deal of preliminary skirmishing before a great battle is joined? Do not such skirmishes often uncover the position of the enemy and make an intelligent campaign possible? And are they not relied upon by a wise commander to train his troops and season them for the severer conflict to come?

This book is occasionally irritating in its assumption that the way is perfectly clear and straightforward to deal with any one of the problems before us. The principle may be clear, and yet the procedure amazingly perplexing. The fact is that there are hosts of people in the Church to-day who are in earnest to help but do not know what to do. Often the best way to learn is to get into the fight just where one finds himself. One may be engaged in a mere skirmish, but in the slow movement of a great campaign many such must be fought, and the issue of any one of them may be vastly larger than at first appears. It is discouraging for men and women who are doing their best to be told that they are wasting their time, because they are not turning the world upside down in some revolutionary onset against social wrong.

In general, however, the book is stimulating and suggestive, even when one dissents from it.

Under the laconic and suggestive title, *Live and Learn*, Dr. Washington Gladden has gathered a series of wise and timely chapters which he says have been delivered to young people in the form of lectures and addresses, and are now published with the shrewd hint that "they may be worth nearly as much to parents, and perhaps to teachers, and possibly to preachers as to the young folks at whom" they were originally aimed. No doubt of it! One can think of no class of persons who have to do with young people who will not be stimulated and probably also delighted with these wholesome, sane, and friendly talks about learning to think, to speak, to see, to hear, to give, to serve, to win, and to wait. The chapter on "Learning to Win" ends in a protest against methods of teaching and training that encourage a child to follow the line of least resistance. There cannot be too many such protests. They are needed. To a boy or girl whose mental and spiritual muscles have grown flabby under such methods, a good tonic to prescribe would be the reading of this little book. G. L. R.

THEOLOGICAL

The Enlarging Conception of God. By Herbert Alden Yountz. Macmillan Company, New York. $1.25 net.

Static and dynamic theology are contrasted in this volume from the pen of the professor of Christian Theology in Auburn Theological Seminary. "Traditional theology," he remarks, "sought to formulate religious truth in final, changeless propositions, giving it mathematical precision. Modern theology, however, is controlled by a principle of insight, which displaces this static method by recognizing the essentially progressive and developing nature of all the vital factors concerned. Inasmuch as we bring to the science of theology all the instruments, facts, and methods gained in other sciences, the growth in those sciences affects our theological method and also its content. The fundamental truth of the Incarnation is that we reach divinity through humanity."

This is the author's great message. Christ did not, he says, humiliate Himself in taking human form. God did not "empty Himself"; He "glorified Himself in Christ Jesus." Smiting mightily at the "slander" that the human is alien to the divine, he proclaims that the highest message of the Christian religion is that only as we incarnate God in life, thus making people aware of the co-working God in our common world, are we fellows and disciples of Christ.

Dr. Yountz holds that a "safe theology" is a peril, in that it robs the individual soul of responsibility for standing upright and worshipping God with his mind. If the directors of a railroad know that every safety device has been installed, they lose the sense of responsibility which makes them efficient, he maintains. And the knowledge of being absolutely orthodox has ruined many an otherwise excellent Christian's possibilities.

Dr. Yountz is, naturally, a modernist. There is a refreshing vigor about his book, thought-stimulating even where one does not feel that he has completely covered every aspect of the case. But then, no one can do that. I. T.

Some Alternatives to Jesus Christ. By John Leslie Johnston, M.A. London and New York: Longmans, Green & Co. 1914. 90 cents net.

This book affords a timely discussion of the great historical religions of Divine Incarnation which the study of Comparative Religion has brought home to us as challenging the uniqueness and hence the finality of the Christian revelation. The style is admirably simple and lucid, the discussion of the various faiths eminently fair and sympathetic, and the criticism of values often strikingly felicitous. In spite of (or perhaps because of) the open-minded attitude of the author, and his scholarly refraining from dogmatizing, one feels a greatly fortified conviction of the divine adequacy of our faith to fulfil all these universally felt, and elsewhere only partly met, needs of the spirit of man. B. H. J.

THE WAR

VERY USEFUL among the publications relating to the war is a series from the office of the New York *Times*, entitled *The New York Times Current History*, issued semi-monthly. The first number is a magazine of more than 200 pages, and includes a long series of articles by English, German, French, and other writers, telling the story from many points of view. The first paper in the number is entitled "Common Sense About the War," written by G. Bernard Shaw, who perhaps never wrote common sense in his life, and who has written precisely the opposite in this paper. Arnold Bennett follows with a criticism of the same article, entitled "Shaw's Nonsense about Belgium," and also contributes another paper entitled "When Peace is Seriously Desired." Gilbert K. Chesterton relates "Why England Came Into It," and tells the story well. Among the most interesting of the articles is a series of letters written by Baron d'Estournelles de Constant, who will be remembered by many in this country through his efforts for world peace, to Dr. Nicholas Murray Butler, in which he tells many deplorable incidents of the conflict. We cannot too highly recommend the publication as a whole.

DEVOTIONAL

A LITTLE BOOKLET issued by the Church Supply Co., Baltimore, is entitled *Words of Comfort*, and consists of comforting texts from the Bible, including the Old and the New Testament. It is comprised within 32 pages and cover, and the selections are very well made. The price is 5 cents each or 50 cents per dozen.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

"I AM willing to be a missionary," said the "Lady of the Decoration," "but I am not willing to dress the part." There speaks the "eternal feminine."

As changes and revolutions and improvements go on in the world of woman, the phrase "the eternal feminine" grows more and more expressive. It is a wonderful phrase; it is more than a phrase, it is an epigram. How neatly it says many, many things! Not having a dictionary of quotations at hand, we cannot say in whose astute mind was first formed its eloquent, and—forsooth! its *true* brevity. Perhaps Shakespeare said it; and yet Anne Hathaway was not really as much of the "eternal feminine" kind as most women, nor do we imagine that her husband made a deep study of her character. But, be that as it may, with all admiration, respect, and honor for woman, with all love, *camaraderie,* and passionate belief in womankind, the great mass of observing reflecting women must smile over that word "eternal" and admit that it is just the thing.

Let her be queen, club-president, voter, business woman, professor, doctor, lawyer, maid-of-all-work, or just plain mother, her eternally feminine characteristics are the same. In youth, with its ephemeral superiority, a woman doesn't think she is going to be of the "eternal feminine" type. The phrase means other women, but not her. Some serious maiden in cap and gown may inquire, "Exactly what do you mean by the 'eternal feminine'?" She will then give statistics about women, to prove that mind has no sex; she will argue woman's prowess in literature, science, business, common-sense; it is when she comes to this last that we stop her. The absence of common-sense at times when common-sense is greatly needed may be called a translation of this enigmatic phrase, the "eternal feminine."

For instance, the women's club papers have been reeking for a decade with references to the "early Victorian," the "mid-Victorian," styles of dress. "The era of bad taste," it had been called, the era of all things unpretty in clothing; little stiff hats, tight-fitting, graceless basques, darts (can it be conceived we shall ever come back to darts?), flaring skirts—these they wore in that age we denominate inartistic, even hideous. Clad in the most comfortable costume ever devised for woman, with arms and waists free in full blouses, with big, heavy shoes and skirts of light weight, with wide girdles to mantle our defects, we have berated the woman of 1860 or thereabout. Now comes our club-woman, perhaps prepared to read an article on "Woman as a Progressive," dressed exactly in all of these things denounced as ugly and tasteless! This is where the "eternal feminine" comes in and where it will always come in. Comes a thoughtful man now and suggests that women wear uniforms. He goes on to say how this would reduce expense, simplify life, and incidentally prove woman to be a rational being. But she is not rational when it comes to her own adorning. All that this reformer says is true. Recently a fashionable club-woman began a talk by saying "Women of the Club, do you realize how much we waste by not wearing out our clothes?"

Instead of shimmering tissues and diaphanous laces, Mr. George would have woman wear party-gowns of rich, heavy silk. He has it all planned out very accurately and his article is heavy with masculine sense. Time, money, nerve-strain, envy, rivalry, everything would be saved to woman would she but adopt this simple method and—*dress alike.* But she will have none of it, and this, dear College Girl, is the "eternal feminine." She will have the "fine distraction" of "a lawn about the shoulders thrown" if she wants to, and such fine distractions do not come within the limit of uniforms.

"THAT WE MAY DO all such good works as Thou hast prepared for us to walk in." This is the official motto of the Missouri branch of the Woman's Auxiliary, printed in its annual report together with the special prayers. This branch has completed thirty-three years of strenuous life. Like many efficient branches, this one has been glad to keep its officers for long terms, and to the year 1899 there are recorded but four presidents. It was voted a few years since that, as an appreciation of these officers, they should be made honorary members of the Auxiliary Board as they retired from office and their names recorded in the report. The work of forty parochial societies of the Woman's Auxiliary, thirty societies of Juniors, and a dozen organizations of Little Helpers, make up this annual report. In the last fiscal year, the offerings amounted to more than $12,000, its United Offering in 1913 was $2,850, and there is $600 toward the offering of 1916.

Mrs. E. C. Simmons of St. Louis is president, and the secretary, Miss Mary W. Triplett, is one of the fortunate women seen at every General Convention. Her name is enrolled in that choice list of Churchwomen of whom one always thinks in connection with Auxiliary life and work; that advance guard (one has to speak in war-like terms nowadays) ready to take the brunt of work and experienced enough to do it wisely. The secretary begins her report by saying that the record of the year's work has been the writing of a "glad book," so full it is of golden deeds and mercies. She records with gratitude that, during her year of holiday, two things came to pass which she had often urged upon the Auxiliary, namely, the creating of a fund for traveling expenses of officers, and the acquisition of an "O. O. M.," or "Our Own Missionary." Through the Rev. Percy Silver, the Missouri branch learned of two physicians willing to go to China, but the General Board had not the money with which to send them. With the help of Miss Scheetz, the traveling secretary, other dioceses in the Province were interested, and on Thanksgiving Day Dr. Stover of Little Rock started to Anking. The climate, however, proving too severe for Dr. Stover, Dr. Wassells has now gone and is the special missionary of this province at Wuchang. "The suggestion came from Mr. Silver," writes the secretary, "and for that and in gratitude for the help and inspiration he gave us during his three years as department secretary, it seemed fitting that the fund should bear his name and the missionary be known as the 'Percy Silver Missionary to China from the Southwest Province.'" The wonderful success of the past year the secretary attributes in large part "to the honored visitors we have had. Bishop Roots for our autumn meeting and Mrs. Standring in January gave us vivid pictures of China in its needs in this great crisis of its history. . . . She told of the need of a motor boat for the Rev. Robert Wilson, whose life is spent in going from city to city on the highways of China, the great canals, which are the only means of communication. Quite spontaneously a sum, we hope sufficient, was pledged, and we expect soon to arrange for sending such a boat." This report ends with an interesting epitome of Miss Triplett's year abroad. "I have come face to face with the Church's missions in Honolulu, the Philippines, China, and Japan. The splendid men and women who are doing that work deserve our sympathy, our prayers, and our support. Not once did I hear a word of complaint for the discomforts which come in their work, nor for the loneliness which is one of their greatest trials. I have come back to the work with a deepened interest and I hope a greater consecration for my service. In forty-one addresses this winter I have tried to give our women an idea of what it means to carry the Cross to a pagan people. With my own eyes I saw the need of a new St. Mary's Hall for the girls at Shanghai, and we have sent a generous gift to it. A joyful gift of twelve American dolls, which some of you dressed so daintily, has also gone to these girls. A ward in St. Luke's Hospital has been furnished with tables and chairs, because I told women quite outside our diocese how much they were needed. St. Luke's Hospital, Tokyo, needs not my words to tell of its great work as an international hospital as well as for the Japanese, and Miss Lewis (first vice-president) has brought by her efforts a splendid gift to that. I have seen heathen mothers bring their children to worship the great bronze statue of Buddha and kneel with a reverence we might well emulate, and I know we can hardly estimate the blessing of having been born in a Christian land."

SCARCELY was the above written when there came a personal letter from Miss Triplett saying that, returning home late the night before, and looking at THE LIVING CHURCH "to

regulate my mind," she had read the paragraph concerning the presenting of Auxiliary reports at the annual diocesan council. To the question as to the prevalence of this custom, the writer says: "Ever since the Auxiliary was started in Missouri, the secretary has prepared a short account of the year's work with the number of boxes and their value and the amount of money contributed in each parish, and the aggregate of Woman's and Junior's work. This report is read on the missionary afternoon of the council and is published in the journal. The totals of money and boxes are also sent to the Bishop and incorporated in his annual address. Such hopeful results as are pictured of the laymen going home and asking their wives if they belong to the Auxiliary have not yet come to our notice and we have been doing this for thirty-two years! Nor do we know how many rectors have been stimulated to give the personal touch; but at the last annual meeting of the Woman's Auxiliary, the day after the diocesan council, more than half of the clergy were present and we have the approval of nearly every rector. . . . We have not yet arrived at the annual sermon." This letter also says that the motor boat referred to has been bought "and by spring the *St. Louis* will be puffing her way along the canals of China." The "Percy Silver Missionary Fund" and its incumbent are also reported to be prospering.

FROM THE SECRETARY of the diocesan council of New Hampshire, the Rev. Richard W. Dow, comes this: "For a great many years the council of the diocese of New Hampshire has received a report from the Woman's Auxiliary on the first evening of the session. The report is very full, going into details of all work. This is not read in full, but a summary is presented to show members of the council what has been done. The report, however, is printed in full in the annual journal. Every clergyman is required to report each year the work done by his Auxiliary, giving the number of members, number of meetings held during the year, the work accomplished, and the balance of cash on hand. These reports are tabulated with the other tables of parochial work and made part of the journal. With these two reports, no member of the council can plead ignorance of the work of the Woman's Auxiliary. Beside the presentation of the regular report of the Auxiliary, our convention last November listened to a twenty-minute address by the president of the Auxiliary on the History and Work of the Auxiliary in New Hampshire." This letter is commended to the thought of diocesan Auxiliary boards. We believe the desire to carry out some such excellent plan would meet with approval on the part of the council.

AT THE ANNUAL MEETING of the Auxiliary of Michigan City which occurred last May at St. James' Church, South Bend, Ind., there was so much *esprit du corps* that it was decided to increase the number of such meetings that women might enjoy the stimulation oftener. Of course there could be but one "annual meeting" with all of its particular feature work, but there might be district meetings which, if not so large, might be very valuable in meeting local problems and would permit many more women to attend. Therefore the diocese was geographically divided into the three districts of Michigan City, South Bend, and Fort Wayne. The experimental year has closed, each district having held a meeting, and the plan has been a success. A chairman was appointed in each district whose duty it is to arrange the place and the time of meeting and the programme. At all of these meetings the attendance has been more than fifty, and women have been present who have never before had such a privilege. The plan has developed women as workers who have done little general work, and has proved a great gain for the Auxiliary at large. The president of this branch, Miss Alice Goldthwaite of Marion, Ind., writes: "We have been very fortunate in having the coöperation of the clergy at all of our meetings and they have added much to their success. The meetings have most surely increased our enthusiasm, and as a result three new parochial societies have been formed. Plans are being made for our next meetinges which will be held in all three districts some time in January. Increasing prayer for missions will bring about a deeper love for them. Some one truly has said, 'We can give without loving, but one cannot love without giving.' I feel that these district meetings will prepare us for coming to the annual meeting ready to make a forward step in our work."

THE SIX BRANCHES of the Woman's Auxiliary in Indianapolis held the eighteenth annual Epiphany meeting at St. David's parish house on January 6th. A short devotional service was followed by a very entertaining narration by Mrs. Goodman, the wife of the rector, in graphic and amusing style, of the trials which befell her in doing missionary work in the Texas Pan-handle.

THERE IS NOTED a growing secular observance of "Twelfth-Night" among society ladies hunting for something new. Many requests have come to this department for rhymes, information about cakes and other things. Even some very up-to-date newspapers have printed society articles about the festival, forgetting even to mention that it was and is primarily of religious nature. Society reporters are sometimes an amusing species. Churchwomen must see to it that the day be made a real Epiphany, a manifestation of light on various Churchly subjects in some very dark places.

A LITANY FOR THE UNITY OF THE CHURCH

O Eternal Father, who art the source and the goal of our life,
Grant that in Thy will we may seek our peace.
O Eternal Father, who has made us for Thyself,
May we find our rest in Thee.
O Christ, who art the life,
Re-knit into one body all who call Thee Lord.
O Christ, the Shepherd of our souls,
Bring again into one flock all Thy dispersed sheep.
O Saviour, who dost feed us with Thy Body and Blood,
May we all drink of that one cup and partake of that holy bread.
O Holy Spirit, who abidest with us forever,
Unite us all in the knowledge of that truth which is from the beginning.
O Thou who dost impart the wisdom which is from above,
Dwell in our hearts to purify them;
Make them pure to be Thy dwelling place.
O Blessed and Holy Trinity,
Unite in one bond of worship all who are baptized in the threefold Name.
O Blessed and Holy Trinity,
Look with pity upon our need.
From misunderstanding, and prejudice, and all aloofness of temper,
We pray Thee to save us, O Lord.
From discord among ourselves, from ignorance, inertia, and coldness of heart,
We pray Thee to save us, O Lord.
From worldliness and skepticism and unreadiness to be conformed to Thy will,
We pray Thee to save us, O Lord.
From jealousy, self-will, and impatience, and from all undisciplined temper,
We pray Thee to save us, O Lord.
That Thou wilt dispel our doubts, resolve our uncertainties, enlighten our minds, and endow us with unswerving faith,
O Lord, hear our prayer.
That Thou wilt bestow on us the grace of contrition, especially for the sins that tend to separate us,
O Lord, hear our prayer.
That we may give heed to the children left untaught in religion because of our differences,
Grant us Thy help, O Lord.
That we may consider how our disunion hinders the spread of Thy truth abroad and at home,
Grant us Thy help, O Lord.
That we may put our trust in Thy purpose and Thy power to fulfil it,
Grant us Thy help, O Lord.
That we may endeavor to shew forth our faith in our lives,
Grant us Thy help, O Lord.
That all members of Thy Church may strive by friendliness towards each other, by sincerity, clear-mindedness, and by fervent prayer, to hasten the day of unity,
Grant us Thy help, O Lord.
That Christians of all countries, and of diverse rites and discipline, may be moved to take counsel together for the peace of Thy Church,
Grant us Thy help, O Lord.
That with a serene mind and in a spirit of reasonableness, charity, and humility, they may endeavor to know Thy will regarding the faith and order of Thy Church,
Grant us Thy help, O Lord.
O Saviour, who didst lay down Thy life for us,
Enable us to keep Thy commandment that we love one another.
O Lord Jesus Christ, who didst pray that Thy Church might be one,
Intercede for us evermore with the Father.
O Holy Spirit, who makest men to be of one mind,
Give to the common faith that binds us an outward and visible form.
O Thou who at the beginning didst brood upon the face of the waters,
Bring forth now, out of our confusion, order and light.
O Creator and Preserver of mankind,
Manifest Thyself to the world in the power of an undivided Church.

Let us pray.

Our Father,

Then the prayers for Church Unity.

Church Kalendar

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Jan. 3—Second Sunday after Christmas.
" 6—Wednesday. The Epiphany.
" 10—First Sunday after Epiphany.
" 17—Second Sunday after Epiphany.
" 24—Third Sunday after Epiphany.
" 25—Monday. Conversion of St. Paul.
" 31—Septuagesima Sunday.

KALENDAR OF COMING EVENTS

Jan. 25—Consecration of Dean Matthews as Bishop of New Jersey, at Burlington, N. J.
" 26—California Diocesan Convention.
Newark Special Diocesan Convention.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss O. D. Clark.
Rev. J. W. Chapman.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Dr. W. H. Jefferys.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

WORK AMONG THE NEGROES

Rev. and Mrs. A. B. Hunter of St. Augustine's, Raleigh (available in the North during February and March).

Unless otherwise indicated, appointments with all the foregoing missionaries should be made through

MR. JOHN W. WOOD,
281 Fourth avenue,
New York City.

Personal Mention

THE Rev. S. C. BLACKISTON, formerly rector of St. John's Church, Butte, Montana, took charge on January 1st of St. Matthew's Church, Glasgow, and parts adjacent in the northeastern part of the diocese. His field extends from Malta in the Milk River Valley to the Dakota line, a distance of two hundred miles. This was formerly a part of the Rev. L. J. Christler's field.

THE Rev. CHARLES CLYNCH BUBB, rector of Grace Church, Cleveland, is in the St. Vincent Hospital, where he recently submitted to an operation.

THE Rev. EDW. E. BURGESS, formerly of Oak Hall, Accomac Co., Va., is hereafter to be addressed at Brunswick, Frederick county, Md.

THE Rev. ALBERT G. HEAD of St. Paul's Church, Clay Centre, Kansas, has accepted a curacy in Christ Church, Norfolk, diocese of Southern Virginia.

THE Rev. FLOYD KEELER, for the past three years priest in charge of St. Cornelius' Church, Dodge City, Kan. (district of Salina), has been appointed Archdeacon of Hutchinson in the same district, and should be addressed at 128 Thirteenth street, E. Hutchinson, Kan.

THE Rev. ROBERT KELL, rector of St. Stephen's, East Liverpool, Ohio, has gone away for some three or four weeks of rest and recuperation, his nervous system having been for some time overtaxed from work. The Rev. J. M. Withycombe of Cleveland will have charge of services during Mr. Kell's absence.

THE Rev. FLOYD S. LEACH, Ph.D., has resigned his position as assistant to the superintendent of St. Luke's Hospital, New York City, and has accepted the position of executive secretary of the social service commission of the diocese of New York, with office at 416 Lafayette street, to which all communications should be addressed.

MATTER intended for the secretary of the North Dakota convocation should be sent to the Rev. L. G. MOULTRIE, Valley City, who has been appointed acting secretary.

THE Rev. D. A. SCHAFFER began his work at the Church of the Good Shepherd, Lawndale, Ill., on Sunday, January 3rd.

THE Rev. LUCIUS W. SHEY, rector of St. Mark's, Cleveland, for four weeks suffering from a nervous breakdown, on Monday, January 11th, in company with Mrs. Shey, left for his former home at Bridgeport, Conn. His physician thinks he will be well enough to resume his duties within a month or six weeks.

THE Rev. S. S. THOMPSON, who has been compelled to return from the Philippines because of ill health, is living at 6033 Kimbark avenue, Chicago, and expects to resume parochial work shortly.

THE Rev. W. S. WATSON of St. James' Church, Dillon, Mont., has resigned to take effect January 25th, much to the regret of his people, and the whole community with whose interests he has thoroughly identified himself, and where he has done splendid work. He goes to Kansas City.

THE Rev. OSCAR WOODWARD ZEIGLER has resigned his charge as rector of St. Mark's Church, Baltimore, Md. Mr. Zeigler will remain in Baltimore, having accepted a secular position. His address will be No. 1325 Hollins street.

ORDINATIONS

PRIESTS

KENTUCKY.—At the Church of the Epiphany, Louisville, on the Eve of the Epiphany, January 5th, the Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky, advanced to the priesthood the Rev. WERNER FREDERICK RENNENBERG. The candidate was presented by the Rev. Father Gorter, priest in charge of the Epiphany and master of ceremonies. The sermon was preached by the Rev. Edward S. Doan, rector of St. George's Church, Parkland. The Rev. Charles A. Kienzle was epistoler and the Very Rev. Charles E. Craik, D.D., gospeller. The Rev. J. W. Owens read the Litany. There were present in the sanctuary beside the clergy named the Rev. L. E. Johnston, the Rev. Churchill Eastin, and the Rev. Edward McAllister. Father Rennenberg becomes rector of St. Paul's Church, Hickman, where he has been deacon in charge.

SALINA.—At St. Paul's Church, Goodland, Kan., on St. John the Evangelist's Day, December 27, 1914, the Bishop of the district ordained to the priesthood the Rev. HARRY LEE VIRDEN, deacon in charge of the mission. The candidate was presented by Archdeacon Sparks, who also assisted in the laying on of hands. The Bishop preached the sermon. The newly ordained priest continues in charge of St. Paul's, Goodland, with ministrations at Oberlin and Norton also.

DIED

COOK.—At Ossining, N. Y., January 2, 1915, MARY CLAREMONT COOK, only remaining daughter of the late Rev. Wm. Henry Cook, and sister of the Rev. Wm. M. Cook, in the seventy-sixth year of her age.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her!

DOGGETT.—Entered into rest, Sunday, January 3, 1915, CHARLES SEYMOUR DOGGETT of Brookline, Mass., in the seventy-ninth year of his age. He was the father of the Rev. Walton Hall Doggett, and for many years senior warden of Trinity Church, Wrentham, and later, of the Epiphany Church, Walpole, in the diocese of Massachusetts. The burial service was held at St. Paul's Cathedral, Boston; interment at Indian Hill cemetery, Middletown, Conn.

GARDNER.—On December 11, 1914, in Tiverton, R. I., at the home of her son, the Rev. John A. Gardner, GERTRUDE, widow of John A. GARDNER of Providence, and daughter of the late William Ezra and Elizabeth Kirtley Bowen of Philadelphia.

HOWE.—Entered into rest December 20, 1914, at her home 4310 Chestnut street, Philadelphia, KATE, only daughter of the late Matthew H. and Margaret HOWE. Interment December 23rd at St. John's Church, Waverly, Maryland.

"Lord all pitying, Jesu blest,
Grant her Thine eternal rest."

JOHNSON.—Entered into the joy of Paradise, December 3, 1914, at her home in Savannah, Ga., ELIZABETH M. JOHNSON, daughter of the late John R. Johnson. From her early childhood a devout communicant of St. John's Church, her life was spent in loving service and devotion.

Now, "her reward is with the Lord and the care of her is with the Most High."

PUTNAM.—At Gambier, Ohio, on December 13, 1914, God, in His infinite mercy, called to her heavenly home, after a long illness, the soul of MARY ALIDA PUTNAM, beloved wife of the late Rev. Albert Bronson Putnam. Interment at Massillon, Ohio, December 16, 1914.

TRAGITT.—The Rev. JOSEPHUS TRAGITT, S.T.B. (G. T. S.), passed into life eternal Sunday, December 27, 1914. Age 84 years 6 months. Burial services at Trinity Church, Seymour, Conn., Thursday, December 31st, at 2:30 P.M. The rector, Rev. Wm. A. Woodford, was assisted by the Rt. Rev. F. F. Johnson, D.D., Bishop Coadjutor of Missouri, the Rev. E. B. Schmidt, Archdeacon G. N. Buck, the Rev. Messrs. H. I. Bodley, John N. Lewis, John Dallas, the Rev. Drs. Buckley, Fitzgerald, Mills, Moorehouse, Todd, and Pardee. Interment in Woodlawn, Friday, January 1, 1915.

"Let light perpetual shine upon him."

TRUAX.—Entered into life eternal at Hardwick, Vt., on January 2, 1915, ALICE SANFORD TRUAX, wife of Albert W. Truax of Hartford, Conn., and second daughter of the Rev. D. L. Sanford of Hardwick, Vt.

MEMORIALS

LOUISE WINTHROP KOUES

About two months ago I saw in THE LIVING CHURCH a few lines that told me this true, brave soul had entered into Paradise. I have hoped that some one else would write a tribute that would be worthy of her, for it was not my privilege to know her except through her letters. But I know this: that when she was crippled by an accident and lying on a bed of pain in a hospital, her thoughts were not of herself, but of the Church, and how she might still help. And it was then she evolved the plan of the Church League of the Baptized. As long as it was possible she was herself the head and heart of this organization and through it she was enabled to raise several thousand dollars for the Clergy Relief Fund. Her letters to her diocesan secretaries were full of zeal and inspiration, and the C. L. B. is a well systematized organization deserving the help and encouragement of every Bishop (this she wished first) as well as the clergy and laity.

I thank God that her spirit has touched my own in this life, and I pray that she may have the joy of seeing the work she planned perfected, and that her "joy may be full," in Paradise.

ONE OF HER CO-WORKERS.

RETREAT

A PRE-LENTEN Retreat for women will be given at Holy Name Convent, 419 Clinton street, Brooklyn, N. Y., beginning with Vespers at 6 P.M., on Friday, February 5th, and closing on Sunday morning, February 7th. Conductor, Rev. Father Duffy, S.D.C. Those wishing to make the retreat will kindly apply to the MOTHER SUPERIOR.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

THE REV. DR. CYRUS TOWNSEND BRADY is open to engagement as *locum tenens*, special preacher, or lecturer, the last either on religious topics in course or on secular subjects. He would be especially glad to accept Lenten duty. Address Park Hill, Yonkers, N. Y.

WANTED.—Work in South or West, by rector of large eastern parish (800 communicants). Reason legitimate—interference in parish work by a former rector. Address "DEARMER," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN desires rectorship. Good reasons for change from present work. Correspondence with vestries is desired. Address "CLERICUS," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of a parish of 400 communicants desires change, reasons good. Varied experience. LOYAL CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

WORK WANTED anywhere West by young priest. Preacher, visitor, musical. "WEST," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WILL some rich, young, thorough Churchwoman, or Catholic, give her time and service, and without remuneration, pay her own way, for a year or two, to assist the rector of a struggling parish in the far south? Address NEED, care LIVING CHURCH, Milwaukee, Wis.

WANTED—Two teachers, college or normal graduates, of some teaching experience, unmarried preferred, at once, or for September, 1915. For terms address Rev. MCVEIGH HARRISON, O.H.C., St. Andrew's School, Sewanee, Tenn.

WANTED.—A DEACONESS for work in a Southern Mountain Settlement work, Churchly surroundings, living apartments in parish house. Convenient to city. Give experience and salary desired. Address "K.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EDUCATED, EFFICIENT MAN desires position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Virginia.

ORGANIST—B.A. Keble College, Oxford. English Cathedral trained. Successful with boy and mixed choirs. Lately from leading Maine resort. 28. Excellent recitalist. Desires change to large centre. Salary $1,000. Modern organ essential. Apply "ORGANIST," Church of the Redeemer, Paterson, N. J.

POSITION of trust by Churchwoman of character and refinement. House mother, companion, or mother's helper. Experienced, highest references. Vicinity of Pacific Coast preferred. Address Box 694, North Yakima, Wash.

PARISH AND CHURCH

AUSTIN ORGANS. Recent work in Episcopal churches: Four manual, St. Clement's, Philadelphia; three manuals, St. Stephen's, Sewickley, Pa.; Trinity, St. Augustine, Fla.; Trinity, Chicago; Trinity, New Orleans, La.; two manuals, Emmanuel chapel, Baltimore, Md.; St. Clement's, Wilkes-Barre, Pa.; All Saints', Norristown, Pa.; Panama Exposition organ, 150 stops, now being erected in its permanent auditorium, San Francisco. Information from AUSTIN ORGAN CO., Hartford, Conn.

WANTED—AN ORGAN. Trinity Mission, London, Ohio, is in need of an organ. If there is some church which is installing a new organ, and wish to pass their old one on, especially if it is a memorial, our little mission will appreciate it. Information in regard to space, etc., can be obtained from the vicar, Rev. E. C. SCHMEISER.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City Office. Holy Cross House, 300 East Fourth street, New York City.

CHURCH PIPE ORGANS.—For sale, 3 good genuine pipe Church organs. They can be seen and tested, descriptions furnished. A. B. DE COURCY & Co., Organ builders, No. 634 Harrison avenue, Boston, Mass.

POST CARDS of Cathedrals, Churches, Abbeys and Missions in the United States and foreign countries. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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RECTORSHIPS, Assistantships, and Missions vacant. Clergymen wanting parishes please write 147 East Fifteenth street, New York.

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CHURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

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CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

PSYCHO-THERAPY

GRADUATE DOCTOR of Mechano- and Psycho-Therapy, with trained nurse in attendance, solicits treatment and care of nervous and chronic cases. Finest climate and environment. Address Dr. R. E. CAMPBELL, Box 412, De Funiak Springs, Florida.

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FOR RENT, at Atlantic City, N. J. (Ventnor), until June 1, furnished, well heated bungalow, seven rooms and two baths, gas, electricity, large fire place in living room. Near trolley and board walk. Suitable for invalid. $30 month. Apply CASTLE, 301 W. 77th street, New York.

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281 Fourth Avenue, New York.

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MISCELLANEOUS.

MOTHERS AND BABIES. Wanted—Families in the country, within one hundred miles of New York City, willing to take a mother with a child as mother's helper, or general housework, at reasonable wages. MOTHERS' AND BABIES' COMMITTEE, State Charities Aid Association, Room 708, 105 East 22nd street, New York.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEALS

WE CANNOT CEASE

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter, $120 per year can be paid: $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer.
Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

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SUBSCRIBERS and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of THE LIVING CHURCH, 19 South La Salle street, Chicago.

Inquiries for articles will be listed in our files under proper headings, and when similar goods are offered and sought they will be brought together.

This is a new, free service, offered to patrons of THE LIVING CHURCH, and includes not only personal property but Church Vestments, Furnishings, etc.

NEW MISSION HYMNAL

The enlarged Mission Hymnal has been published by authority given the committee by General Convention. The enlargement consists of adding twenty-three new hymns, mostly for Sunday school use. The price has not been changed, but remains at

$25.00 per hundred for edition with music, cloth bound.
$10.00 per hundred, for words only, limp cloth cover.
[Any quantity over 10 copies at the same rate.]
35 cents for single copies.

OLD EDITION

We have several hundred copies of the Old Edition on hand, which we will sell, as long as stock lasts, at the rate of $15.00 per hundred for the edition with music, and $7.00 per hundred for words only. This is a bargain. We supply either edition in any quantity desired. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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WE HAVE just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayers and Hymnals. There are listed also the Bibles which contain the Apocrypha, thus making a *complete* Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete), bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We will be pleased to send a catalogue to all enquirers. Address The Young Churchman Co., Milwaukee, Wis.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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R. W. Crothers, 122 East 19th St.
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Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:
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LONDON, ENGLAND:
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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

FROM THE AUTHOR.

Modern Problems of the Home, School and Church. Solved by Christian Pedagogy and Sociology. By G. C. H. Hasskarl, Ph.D., Verona, N. Y. Author, Lecturer and Pastor. Second Edition Enlarged. On sale at General Council Publication House, Philadelphia, Pa. Price $1.50 postpaid.

J. B. LIPPINCOTT CO. Philadelphia.

Essays: Political and Historical. By Charlemagne Tower. Price $1.50 net.

NEW YORK SUNDAY SCHOOL COMMISSION New York.

A Suggested Series of Five-Minute Addresses to Young People for Superintendents and Clergy to be used as "Talks from the Desk" or Sermons in Church. Arranged to accord with the Church year. By the Rev. William Walter Smith, M.A., M.D., Secretary of the New York Sunday School Commission, Inc., Field Secretary for Religious Education, Second Province, Secretary New York Diocesan Board of Religious Education, Director New York City Sunday School Association. Price 35 cents net.

MACMILLAN CO. New York.

The Winds of Deal. A School Story. By Latta Griswold, author of *Deering of Deal, Deering at Princeton,* etc. Price $1.35 net.

BOARD OF PUBLICATION OF THE GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA. Philadelphia.

Selections of Sermons. By Samuel Laird, D.D. Price $1.25 net.

SHERMAN, FRENCH & CO. Boston.

The Psychological Aspects of Christian Experience. By Richard H. K. Gill, A.M., Ph.D. Price $1.00 net.

CHARLES SCRIBNER'S SONS. New York.

The English Parish Church. An Account of the Chief Building Types and of their Materials during Nine Centuries. By J. Charles Cox, LL.D., F.S.A. Author of *English Church Furniture, Churches of Derbyshire, How to Write the History of a Parish, etc.*

YEAR BOOKS

EDWIN S. GORHAM. New York.

The American Church Almanac. Year Book for 1915. Price 50 cents paper, 75 cents cloth, postage additional.

PAPER COVERED BOOKS

OFFICIAL PUBLICATION.

Report and Recommendations of the Wisconsin Legislative Committee to Investigate the White Slave Traffic and Kindred Subjects.

PAMPHLETS

FROM THE AUTHOR.

Episcopal Church Merits. A Primer of Information. By the Rev. T. Tracy Walsh, Yorkville, S. C. Price 5 cts. each; $4.00 per 100.

A ROYAL EXPERIENCE

THE REIGNING Duke of Saxe-Meiningen, who acceded but recently to the throne, is the husband of Princess Charlotte, sister of Emperor William. The duchess is blessed with wit, and the duke, among other good qualities, with humor; which he certainly exemplifies in the relish with which he is fond of relating a most unroyal experience in his career.

At Ems, where he had accepted an invitation to a Christmas celebration, he chanced to reach the corner near which his host's mansion stood, somewhat ahead of time. Dismissing his carriage, he paced up and down the block in the dusk, enveloped in his military cloak, that the other guests might have time to arrive, since etiquette demanded that all should be present when he should appear. In the dim light his features were unrecognizable; he was merely a tall, soldierly figure. As he passed the house in his stroll, a side door was suddenly thrown open, and a portly woman, in the cap and apron of a cook, bounced out, flung her arms around his neck, bestowing a resounding kiss upon his countenance, and thrust into his hands as she released herself—he had been stunned into entire passivity—a large, greasy parcel, smelling of ham and cheese.

"There, my dear," she exclaimed, as she did so, "we have got a royal prince coming to dinner to-night! I am driven off my feet! I can't give you any more. Come to-morrow night."

She bounced in again as abruptly as she had bounced out, and the duke, realizing her mistake and vastly enjoying it, continued his stroll, alert for some explanation of the incident. It soon came. A soldier appeared on the other side of the way—a melancholy and self-effacing soldier, who eyed the windows of the house of feasting with anxious expectancy. The duke crossed over, and addressing him as one soldier to another, asked if his sweetheart lived there. Receiving an affirmative reply, he handed over the parcel of food, and told him he was expected on the morrow.

"She gave me something else for you, though," the duke added, smilingly, "which I do not exactly know how to give you."

"Keep it! Keep it!" the soldier called back, cheerfully, as he departed with his ham and cheese. "I have all I want for to-day."

So the duke kept it to himself; but the story he did not. He told it for the first time shortly afterward to his fellow-guests at the dinner table, amid shouts of laughter.—*The Lutheran.*

THE PROGRESS OF THE WAR

SOMEBODY in Europe is lying on a tremendous scale. We get reports that directly contradict each other and have to guess at the truth by comparison of maps and other tests of the statements which reach us. When one combatant reports that all is going well, and at the same time the map shows that his army has changed its base by a strategic march to the rear, we are more inclined to respect the courage of the report than its veracity. And those recurring victories which leave an army entrenched in the same spot and evidently holding on for dear life, after a while induce a smile rather than awaken enthusiasm. Anxious as we are to see an end of carnage, we want the end to come on the field rather than in the official dispatches. But we are better off, after all, than some of the warring peoples whose enthusiasm seems to have been kept hot by alternate lies and rumors. Our strain of feeling can be little, indeed, in comparison with that of mothers and wives whose sons and husbands are risking their lives in the trenches.

A merely philosophic observer, or one who had adequate faith in God's purpose in the changes of the world to keep his heart at rest, might smile over some of the contradictions of opinion which find voice under the cloak of our American neutrality. From the Germans and German-Americans who have berated us because we have not given our unhesitating sympathy to the German effort to chastise the Oriental barbarian on the east and the decadent civilizations on the west, to the occasional British citizen who hopes and expects that we will come to his assistance in the fight, we have all sorts and conditions of opinion. In contrast with the youth who does not care which way the contest ends is the minister who told me that he cannot shake off the shadow of the struggle by day or night. He is evidently hag-ridden with the horror of it and I fear finds it as difficult to keep it out of his pulpit as out of his private talk. It may go far to break him down, so seriously does he take it. "It is too big for you," I said. "Why not put it into the hands of God and let it remain there while you go about your business?"—*Congregationalist.*

THE CHURCH AT WORK

KING HALL. THE CHURCH HOUSE FOR WOMEN AT THE UNIVERSITY OF OKLAHOMA

TO OBSERVE CENTENNIAL OF ANGLO-AMERICAN PEACE

AT THE SUGGESTION of the Archbishop of Rupert's Land, Primate of All Canada, the Presiding Bishop, acting with the signified approval of seventy-eight other Bishops and in connection with the chairman of the House of Bishops, has signified a request that the Church in the United States will unite with the Canadian Church in a simultaneous office of thanksgiving for the one hundred years of peace between Great Britain and the United States, and that Quinquagesima Sunday, February 14th, be appointed for the observance of the anniversary. A suggested form of service has been prepared by the Presiding Bishop and the Archbishop of Rupert's Land in collaboration, with only the variations made necessary to adapt it for use on the two sides of the boundary line, and the leaflet containing that service will be published by The Young Churchman Company at a low cost for use throughout the country. Information in regard to this leaflet will be given later through the advertising columns.

RELIGIOUS EDUCATION ASSOCIATION

THE ANNUAL CONVENTION of the Religious Education Association will be held at Buffalo, March 3rd to 7th, when the topic for discussion under many sub-headings will be "The Rights of the Child." Among the appointed speakers is the Bishop of Michigan. Programmes and information may be obtained from the office of the Religious Education Association, 332 South Michigan avenue, Chicago.

IN MEMORY OF DR. CHESHIRE

AN INTERESTING service was held in Calvary Church, Tarborough, N. C., on the evening of December 29th in connection with the placing of a memorial to the late Rev. Joseph Blount Cheshire, D.D., and his wife. Dr. Cheshire was rector of this parish from 1842 to 1894. The memorial is a window representing the Presentation of Christ in the Temple, and is given to the church by the children and grandchildren of Dr. and Mrs. Cheshire. It is from the Gorham Company of New York, and is a fine specimen of the best American work in ecclesiastical stained glass.

The service was conducted by the Bishop of North Carolina, son of Dr. Cheshire, assisted by the Rev. Bertram E. Brown, rector of the parish, and the Rev. Dr. Drane of Eden. The Rev. John W. Perry, a colored priest of Tarborough, also was in the chancel. The service included a brief address by Bishop Cheshire, and was largely attended by the family and friends of Dr. Cheshire, and by the people of the community generally, among whom the memory of the late Dr. Cheshire is held in general esteem and affection.

PROGRESS IN WACO, TEXAS

IN HIS recent triennial address, the Rev. W. P. Witsell, rector of St. Paul's parish, Waco, Texas, stated that during the three years there had been 105 baptisms, of which 43 were adults, and that in the same period 134 people had been confirmed, of whom 102 were adults. Seventy-eight, or more than half of those confirmed, had not been raised in the Episcopal Church; about one-third had not been baptised at all, until preparing for Confirmation. He also called attention to the fact that of forty-eight people confirmed in the parish during the past year, twenty-nine were men and boys—nineteen business and professional men and ten boys. He spoke also of the marked improvement in the Sunday school, in interest, attendance, and method—the attendance having improved between 75 and 100 per cent.—and also to what appeared to him to be a considerable improvement in the spiritual vitality of the people, noting especially the gratifying increase in attendance at early Communion service and at the evening services.

BISHOP FABER AT WORK

ON WEDNESDAY evening, December 30th, at his residence in Helena, a very pleasant reception was given by Bishop Brewer to Bishop Faber and his family. It was quite largely attended by the members and friends of St. Peter's parish. On January 1st Bishop Brewer formally turned over to Bishop Faber the administration of the diocese, reserving for himself certain minor things, so that from this time on Bishop Faber will be practically the official head of the diocese. Bishop Brewer expects to devote his time largely to what might be considered more especially the missionary work of the diocese. There is plenty of this work to be done, and he loves to do it. He goes East the middle of January to work for the Board of Missions, having promised to give the Board three months of his time.

DEATH OF REV. JOSEPHUS TRAGITT

THE REV. JOSEPHUS TRAGITT died at his home in Seymour, Conn., on December 27th, after a long life of service, being in his eighty-fifth year. He was graduated from the General Theological Seminary in 1878, and was ordered deacon the same year by Bishop Horatio Potter, being advanced to the priesthood the year following. His first charge was St. Paul's Church, Spring Valley, N. Y. He was afterwards in charge of various parishes in the East, his last parish being Christ Church, Bethany, Conn. The Rev. Wm. A. Woodford, rector of Trinity Church, Seymour, conducted the funeral service, assisted by the Rt. Rev. F. F. Johnson, Bishop Coadjutor of Missouri, and by eleven other clergymen. Interment was in Woodlawn cemetery on Friday, January 1st.

ANNIVERSARY OF REV. JAS. J. BURD

ON SUNDAY, January 3rd, with the congregation of the Church of the Holy Cross, Utica (C. N. Y.), the Rev. James J. Burd celebrated the twenty-fifth anniversary of his rectorship. At the second service of the morning Rev. Mr. Burd preached an appropriate sermon, emphasizing the fact that the achievements of the long rectorship were due under God to the harmonious spirit that had prevailed between rector and people. He was afterwards presented with a purse of gold by the members of the Girls' Friendly Society, and a handsome hall clock by the vestry. At the celebration of the Holy Communion Rev. Mr. Burd was assisted by the Rev. John A. Staunton, registrar of the diocese, and by the Rev. Salvatore Zedda, who is in charge of the Italian work of the Church in Utica.

Rev. Mr. Burd was born in Ireland and educated in the University of Dublin. Coming to America he studied for orders under Bishop Huntington, and with the exception of four years his whole ministry has been spent in Central New York, and most of that time in his successful labors at Holy Cross.

IDAHO INSTITUTIONS PROSPER

BISHOP FUNSTEN, who has been trying to eliminate the mortgage debts for construction and equipment on the institutions of Idaho, has announced that on January 1st he was able to report the entire mortgage on St. Luke's Hospital paid off and the mortgage on St. Margaret's School reduced to $8,000. When it is remembered that three years ago on St. Luke's Hospital, St. Margaret's School, and the Fort Hall Indian Mission, the debt was well nigh $60,000 and that now it is reduced to a balance of $8,000, it is easy to find abundant cause for thankfulness, because it has been a period when securing funds was exceeding difficult.

It is the Bishop of Idaho's purpose from

henceforth, as far as the institutions under his direction are concerned, to incur no mortgages—though it was wise heretofore in getting a working equipment to do so. Having such an equipment he feels that the growth should be natural hereafter and not by artificial stimulation, which was necessary in the earlier stages of the work. Though the property of Idaho has grown from $75,000 to $500,000 the debt is less than it has been at any time during the last twenty-five years. The property, however, is not of a speculative kind, but is used for spiritual purposes and consists in buildings devoted to bringing men in touch with the great truths of Christianity. This is evidenced by the fact that our communicants have increased four-fold, our offerings for self-support seven-fold, and our missionary contributions nearly twenty-fold. Our influence in the community is strong and growing, and doors of entrance and spiritual opportunity open to us on many sides far beyond our power to make use of them.

CONFERENCE ON MILL MISSIONS

A CONFERENCE of missionaries among the operatives of the cotton mills of the South will be held in the Church of the Holy Comforter, Charlotte, N. C. (Rev. Francis M. Osborne, rector), beginning at 7:30 P. M. on Tuesday, January 19th, and continuing until noon of the 21st.

No such meeting of mill mission workers has ever been held in the South and it is hoped that a great and lasting good may be accomplished for this phase of the Church's mission work.

MEMORIAL DOORWAY IN UTICA CHURCH

ON CHRISTMAS MORNING the new Watson Memorial doorway in the south transept of Grace Church, Utica, N. Y., was blessed by the Bishop of Central New York. This being the choir entrance, the whole design is based on the text, carved in the cavetto of the archway, "The Lord shall preserve thy going out and thy coming in, from this time forth forevermore." Over the arch is a triple panel of singing boys, sculptured in high relief.

MEMORIAL DOORWAY
Grace Church, Utica, N. Y.

On each side are statues of the guardian archangels, Raphael and Uriel; Raphael, the protector of youth, shown with his pilgrim's staff and chest of ointment as described in the book of Tobit; Uriel, the patron of learning and doctrine, shown with the book; the two together typifying the angelic guardianship of both body and spirit. These are by the sculptor McCartan of New York. At the base of the piers the following memorial inscriptions are carved: "To the Glory of God and in loving memory of William Henry Watson, M.D., LL.D., for many years Senior Warden of this Parish; and his wife Sarah Thompson Watson; also of their son, William Livingston Watson and Alice Parkinson Watson his wife."

The archway is cut from Indiana limestone, and the door, of richly panelled oak, bears an elaborate hand-made lock of wrought iron, with handles of the same material, by Yellin. The whole work was designed by and executed under the supervision of Herbert Wheaton Congdon, A.I.A., of the firm of Henry M. Congdon & Son, architects. The memorial is the gift of Miss Lucy Watson and her niece, Mrs. Lowery.

ST. MARY'S BURLINGTON ROOM AT ST. MARY'S SCHOOL, SHANGHAI

IN THE LIVING CHURCH of January 2nd a letter from a graduate of St. Mary's Hall, Burlington, N. J., presented the subject of a "St. Mary's Burlington Room" in St. Mary's Hall, Shanghai, as a memorial to the late Mrs. E. H. Thomson, a Burlington graduate of 1846, who married Mr. Thomson, the veteran missionary to China, and, continues the letter, "went with him as missionary to China and there organized a girls' school."

Several correspondents have written to point out errors of fact. It appears that the name Jeannette Connor which was used in the letter as the maiden name of Mrs. Thomson is incorrect, her name having been Conover. Miss Jeannette Conover, it is pointed out, went to China as a missionary in 1853 when she was about 21 years old. She was a communicant of St. Andrew's Church, Philadelphia, of which the Rev. Dr. Wm. Bacon Stevens, afterward Bishop of Pennsylvania, was rector. The journey to China at that time was a trip of some five months, and Miss Conover made remarkable progress in the language while *en route*. Mr. Thomson, whom she afterward married, did not go to China until 1859, and it was several years after that before they were married.

RELIGIOUS CENSUS AT UNIVERSITY OF ILLINOIS

A RELIGIOUS census of the University of Illinois has been taken with the following results: In the report forty-one shades of religious belief were represented. One student described himself as agnostic, three as liberalists, two undenominational. One hundred and seventeen stated explicitly that they had no religious affiliations. There were sixty-four Unitarians and thirty-eight Universalists, one Confucianist, six Hindus, and forty-seven Jews. Eight leading denominations represented were as follows: Methodist, 907; Presbyterian, 617; Congregational, 264; Christian, 239; Baptist, 228; Roman Catholic, 214; Episcopalian, 195; Lutheran, 105.

SUDDEN DEATH OF WILLIAM H. SINGLETON

WILLIAM H. SINGLETON, president of the Board of Trade in Washington, D. C., widely known in legal, business, masonic, and Church circles, was found dead at his residence, 2020 H street, N. W., early on Wednesday, January 6th, by his son, Ogle R. Singleton. Mr. Singleton, who was in the sixty-first year of his age, appeared to be perfectly well the day before, as he was around town attending to his business and spoke of feeling better than usual. That night he made a masonic address. A physician was summoned, who pronounced his sudden death due to apoplexy. The death of Mr. Singleton was a great shock to his family, and the whole city where he had been prominent for many years.

He was born in Guilford Court House, N. C., in February, 1854. His father was Wm. R. Singleton, who was famous as a masonic author and was also grand secretary of the grand lodge of the District of Columbia from 1876 until his death in 1901. William H. Singleton moved with his parents to the national capital May 7, 1863. He was educated in the public schools of Washington and won the first Kendall scholarship ever

THE LATE WILLIAM H. SINGLETON
[Photo by Edmonston, Washington. By courtesy of Washington *Evening Star*]

given, and matriculated in the academic department of Columbian University, now George Washington University. At the end of two years he entered the law school. He was given the degree of Bachelor of Arts by George Washington University a few years ago. Following his legal studies, Mr. Singleton held a position in the United States patent office for a few years, and in the late seventies entered upon the practice of patent law. Last year he held the office of first vice-president of the Board of Trade, and was chosen last fall as its executive for 1915. He was recently active in the preparation for the plans of the Municipal Christmas tree on the Capitol plaza, being chairman of the committee on arrangements. Always an ardent Church worker, Mr. Singleton was raised a Presbyterian. He was confirmed shortly after he married Miss Ina Duvall of Annapolis, Md., in 1885. Mr. Singleton was senior warden of St. Michael and All Angels' Church, and very prominent in the affairs of the diocese for a number of years. He was also a member of the Cathedral Council and always attended the diocesan council as a delegate. He was treasurer of the diocese and of a number of Church funds. He was an enthusiastic member of the Brotherhood of St. Andrew and a charter member of King Solomon Lodge of Masons, the only "daylight" lodge in the district. He was also a Royal Arch Mason. He represented the diocese in the General Conventions of 1904, 1907, 1910, and 1913, was treasurer of the Missionary Council of the Third Department, and was one of the Executive Committee and a former president of the Churchman's League. Mr. Singleton is survived by his widow, a son, Ogle R., and a daughter, Miss Ina Duvall Singleton.

The burial service was held at St. Michael and All Angels' Church on Friday at 2 P. M. Services were conducted by Bishop Harding, assisted by the Rev. Patrick Murphy, rector of the church; Rev. J. Henning Nelms, D.D., rector of the Church of the Ascension, and Rev. James M. Magruder of Annapolis, Md. The honorary pall bearers were: Thomas Ewing, Commissioner of Patents; Rear Admiral Charles H. Stockton, President of George Washington University; Theodore W. Noyes, editor of the *Evening Star;* James D.

Maher, clerk of the Supreme Court of the United States; Dr. William C. Rives; Colonel George Truesdell, and Judge Alexander B. Hagner.

MEMORIALS AND GIFTS

ST. MARK'S CHURCH, Le Roy, N. Y. (Rev. Pierre Cushing, rector), has been presented with a very handsome baptismal ewer, of heavy brass beautifully engraved, the gift of Mrs. Grace Olmsted and her class of young women in the Sunday school.

AT THE midnight Eucharist on Christmas, in Trinity Church, London, Ohio, the vicar, the Rev. E. C. Schmeiser, received and blessed a handsome brass missal desk, given in memory of Mary Thomas by her mother, Mrs. Hannah Thomas, and her family. The memorial was made in the works of J. & R. Lamb & Co. of New York.

A PULPIT has been given to St. James' Church, North Salem, N. Y. (Rev. John Sylvanus Haight, rector). It is of exquisite workmanship and was made by Geissler of New York. St. James' during the past year has been the recipient of many handsome gifts, including an Altar Book and stand, a Bible, and a processional cross.

AT THE midnight Eucharist on Christmas Eve, the Rev. Charles O. Rundell, rector of St. Mark's Church, Adams, Mass., blessed several valuable gifts made to the church at the Christmas season. Among them were a beautiful set of white altar vestments, presented by Mrs. E. J. Noble and Mrs. F. U. Stearns; the new electric lighting system for the church, the gift of the Girls' Friendly Society; and acolyte's vestments, given by Mrs. George W. Adams and Miss Serena B. Adams.

A BEAUTIFUL new white marble font has been placed in the chapel of the Home of the Merciful Saviour, Sacramento, Cal., by the Rev. and Mrs. Clarence H. Lake of Colusa, in memory of their infant child, who passed away suddenly last summer. The font harmonizes with the altar and statue of the Christ Child presented to the chaepl a year ago by Mrs. Lake in memory of her brother. The "Home" is a Church charity temporarily domiciled in two cottages made to suit the needs of this beautiful work, viz., the care of invalid children.

ON CHRISTMAS morning, in the Church of St. Michael and All Angels, Baltimore, two handsome memorial standards, and a beautiful memorial window, were dedicated by the rector, the Rev. Charles Fiske, D.D. The standards are of solid bronze, finished in old gold, over eight feet in height, and each standard having a graduated tier of seven-branched lights. They stand on the floor of the sanctuary on each side of the altar steps. They are the gift of Mrs. Georgianna Small and are memorials; one of them to Dr. George Warner Miltenberger and Sarah Miltenberger, his wife; the other, in memory of Anthony Felix and Dorothy Barbara Miltenberger. The window is the gift of Mr. F. P. Woodside, in memory of his brother, William S. Woodside. It was made by Mayer of Munich, and has as its subject, "The Resurrection," and is placed on the south side of the nave.

TRINITY CHURCH, Trenton, N. J. (Rev. Hamilton Schuyler, rector), received on New Year's Day a gift of $20,000 towards the endowment of the music from Henry C. Kelsey, a parishioner and for some thirty years the secretary of state for New Jersey. The endowment is to be known as "The Kelsey Choir Fund" and was given as a memorial of the donor's wife, Prudence Townsend Kelsey, a communicant of the parish, who passed away some eleven years ago. This is not the first large gift from the same source, for in 1904 Mr. Kelsey paid a mortgage indebtedness of $10,000, also as a memorial to his wife. There has also recently been given to the parish a fine white marble font, the work of the Gorham Company, New York, as a memorial to Fanny Welford Stewart, a parishioner of Trinity Church from its founding to the day of her death in 1909. This was the gift of her daughter, Mrs. Fanny Mosher, wife of the Rev. Gouverneur Mosher, missionary in charge of the work at Wusih, China.

THE VESTRY of the Church of the Ascension, Buffalo, has accepted the offer of St. Margaret's Alumnae Association to place in the vestibule of the church the window, which for many years was in the assembly hall of St. Margaret's School. Last June the school was closed and later sold. The alumnae association felt that the most fitting place for this window would be in the Church of the Ascension and so offered to place it there. It is a life-sized figure of St. Margaret of Scotland, wife of David, King of Scotland, in whose memory the tiny chapel of Edinburgh Castle was built. The window was made up from the designs of those in the little chapel and executed by descendents of the same firm which executed the original. A brass tablet is placed beneath the window in its new home, bearing this inscription: "The figure of Saint Margaret in this window was placed in the Assembly Hall of St. Margaret's School, A. D. 1895, by Mr. and Mrs. James H. Ross, as a memorial to Rosalind Boardman Ross. It is presented to this Church by the Donors and the St. Margaret's Alumnae Association, A. D. 1914."

ALABAMA

C. M. BECKWITH, D.D., Bishop

Cornerstone Laid for New All Saints', Mobile

THE CORNERSTONE of the new All Saints' Church, Mobile, Ala. (Rev. T. H. Johnston, rector), was recently laid by Bishop Beckwith. The building, which will cost $35,000 when complete, is to be of a pure old English Gothic design. It is faithfully patterned after the charming manner of construction used in English villages, where sincerity was exercised in the placing and designing of every piece of stone or wood that went into the building. The exterior will be of random ashlar stone work, and the interior will be faced with a dark red brick laid in mortar of the same color. The exposed heavy arched wooden trusses that carry the roof, with the purlins and rafters, will be finished in weathered oak. The nave, vestibule, and tower will be floored with a dark red tile laid in black mortar. The building will be heated by concealed radiators set in niches beneath the windows, screened by wrought iron grilles of Gothic design. A small chapel is provided near the chancel, for the early morning services, and ample space allowed for the choir and clergy's vestries. An interesting feature is the ambulatory connecting the tower with the choir vestry. This is roofed separately from the nave, and performs the double service of protecting the choir processionals during special services, and of relieving the congestion at the front vestibule on rainy days at the close of the service. The building will be roofed with heavy slate of various colors, or shingle tile of a greyish greenstone. The windows will be leaded with a grey-green English cathedral glass.

ATLANTA

C. K. NELSON, D.D., Bishop

A New Parish Organized in Macon

THE CONGREGATION which has been worshipping in the chapel of St. James, Cherokee Heights, a progressive suburb of the city of Macon, has just been organized into an independent parish and is now looking for a rector. It was organized four years ago as a mission of Christ Church (Rev. John S. Bunting, rector), and has since grown in strength and interest so that now there are about thirty-five Church families connected with it and seventy-five children in the Sunday school. Mr. H. R. Chase, a licensed lay reader of Christ Church parish, is rendering most valuable lay services as superintendent of the Sunday school, also holding morning and evening lay services in the church until a rector can be secured.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Educational Institute in Lebanon—Woman's Auxiliary Meets in Reading

THE BOARD of religious education of the diocese of Bethlehem will hold an institute in the parish house of St. Luke's Church, Lebanon (Rev. A. A. V. Binnington, rector), Friday afternoon and evening, January 15th. The Rev. G. F. Gladding Hoyt, rector of St. Paul's Church, Columbia, Pa., will give a lecture on "Methods in Sunday School Work." The Rev. Stewart U. Mitman, Ph.D., field secretary for the B. R. E. of the Province of Washington, will speak on "The Standard Curriculum." Miss Helen I. Jennings of Trinity Church, Pottsville, will talk on "The Value of Stories and How to Tell Them." Mrs. John Loman will speak on "Church Worship for Church Children." In the evening Principal M. Alton Richards of Easton will tell "How to Build up a Good Sunday School," and Dr. Mitman will speak on "The Teacher's Opportunity."

THE WOMAN'S Auxiliary of the archdeaconry of Reading will meet at St. Mary's Church, Reading (Rev. Harvey P. Walter, rector), on Thursday, January 14th. The Rt. Rev. Lemuel H. Wells, Bishop of Spokane, will be one of the speakers.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Not Controlled by the Church

A CORRESPONDENT asks us to state that a mystery play given in a public hall at Pomfret immediately before Christmas, as reported last week, was not under the auspices of the Church.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

A Breakfast for the Unemployed—S. S. Institute in Wilmington

BREAKFAST FOR unemployed men was served during the holidays under the supervision of the Rev. R. W. Trapnell, rector of St. Andrew's, Wilmington. The attendance reached two hundred on most days of the second week. The experiment was a justified charitable venture and in many cases helped men to work. A movement is now on foot to have the breakfasts continued under the auspices of the Wilmington Sunday Breakfast Mission.

A CHILDREN'S missionary rally was held at Trinity Church, Wilmington, on the afternoon of Sunday, January 10th. The special address was made by the Rev. Arthur Gray of the Church Missions House.

A MEETING of the Delaware Sunday school institute was held in St. John's Church, Wilmington, on Thursday, January 7th.

GEORGIA

F. F. REESE, D.D., Bishop

Archdeaconry of Albany Meets at Americus—Evening Service for Greeks in Brunswick

THE ARCHDEACONRY of Albany assembled in Americus January 4th to 6th, holding a

series of services preparatory to a mission to be conducted by the Rev. Dr. Wilmer, rector of St. Luke's Church, Atlanta. Sermons were delivered by Rev. Messrs. W. H. Higgins of Thomasville, G. A. Cornell of Albany, W. B. Sams, Alexander Rich and J. M. Walker. Several house to house meetings were held, and people visited by the clergy. The Ven. Archdeacon Lawrence is rector of the parish.

THE GREEKS in Brunswick, to the number of seventy-five men and a few women, were invited by the rector of St. Mark's to hold their Christmas service in that church on the evening of January 7th. The service consisted of readings of the Christmas lections, the Creed, and hymns—all in their own tongue. The rector, Rev. R. E. Boykin, accompanied by several acolytes with lights and incense, occupied the sanctuary, made an address in English, and pronounced the blessing.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Presentation to Dr. A. G. A. Buxton

THE REV. DR. A. G. A. BUXTON of St. Paul's Church, Council Bluffs, is proudly displaying a gift presented to him at the late service on Christmas day by the eleven acolytes, says the *Nonpareil*. The gift is a beautiful gold pectoral cross, especially designed, hanging from a shield bearing the doctor's coat of arms, and set with a ruby, his birth stone. The design is most beautiful and artistic, and the gift is one which will be highly prized.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Missionary Day—Meetings of Clerical Association and Men's Club—Honor to Dr. J. S. B. Hodges

THE SECOND SUNDAY after Christmas, January 3rd, was observed in the diocese of Maryland as "Missionary Day." In the morning the services of most of the churches were of a missionary character, with special sermons on different phases of missionary work. In the afternoon the annual service of the Junior Auxiliary and Sunday schools of the diocese was held in Grace and St. Peter's Church, Baltimore, the church being well filled with children from nearly all the city and suburban parishes, many of them being accompanied by their rectors. After devotional exercises, Bishop Murray, who presided, spoke of the privilege and duty of the children to interest others in giving and working for missions. The Rev. G. C. F. Bratenahl, D.D., missionary secretary of the Province of Washington, took as his subject the initial letters, S. P. G., of the oldest missionary society, the Society for the Propagation of the Gospel, and used them as texts to urge the duty of "Studying, Praying, and Giving" for missions. The Rt. Rev. Wm. C. Brown, D.D., Bishop Coadjutor of Virginia, followed with a description of the geographical position and divisions of the great Republic of Brazil, and of the work of the Church in that country. In the evening the annual missionary mass meeting was held under the auspices of the general and diocesan committees of the diocese. Bishop Murray presided and in his opening address stated that the diocese of Maryland in 1914 had made the best record of its history for missionary contributions. The Rev. Dr. G. C. F. Bratenahl then told of the loss of $15,000,000 annual contributions to world missions through the European war. He spoke of the necessity and duty of raising the $1,000,000 for missions which the Province of Washington had voted to endeavor to raise during 1917. Mr. Frank J. Goodnow, LL.D., president of the Johns Hopkins University, followed with a stimulating address in which he pictured the many indirect ways in which the Christian missionary physicians, teachers, and preachers had influenced the national life, ideals, and modes of living in China. The last speaker was Bishop Brown, who told how in Brazil, in the "neglected continent" of South America, the work of the Church has grown and is becoming firmly established, and is making great strides towards self-support and the development of a native ministry.

THE MEN'S club of the Church of St. Michael and All Angels, Baltimore (Rev. Charles Fiske, D.D., rector), has begun a new year, with Mr. Henry F. Baker as president. Since the fall the club has had a particularly interesting series of meetings, among those who have addressed the men being Mrs. Florence Kelly, national secretary of the Consumer's League; Dr. F. J. Goodnow, the new president of Johns Hopkins University; Dr. C. Hampson Jones, assistant to the Baltimore health commissioner; Canon Bratenahl of Washington; Hon. Theodore Marburg, former minister to Belgium, and Dr. J. O. Spencer, president of Morgan College. The club enters upon its fifth year with a membership of two hundred and fifty.

THE CLERICAL association of Baltimore met Monday, January 4th, at the diocesan house. The officers were elected for the coming year. The principal speaker was the Rev. Randolph H. McKim, D.D., rector of the Church of the Epiphany, Washington, D. C., whose subject was "Then and Now," a very interesting description of the contrast between war conditions in 1861 and the present time.

IN RECOGNITION of his services to Church music in this country, the American Guild of Organists of the United States and Canada has made the Rev. Dr. J. S. B. Hodges, *rector emeritus* of old St. Paul's parish, Baltimore, an honorary associate. Dr. Hodges, who is now 84 years old and who became rector of St. Paul's in 1870, organized what is believed to have been the first permanent vested male choir in the United States at old St. Paul's. At first he trained the singers himself, often even playing the organ at some of the services. His choir attained a national reputation, and, according to members of the guild, exercised a wider influence in the development of Church music in this country than is generally realized. Dr. Hodges has composed a volume of seventy-six hymn tunes and has also contributed many anthems and much liturgical music to the literature of Church music. Dr. Hodges was born in Bristol, England, in 1830, and came to this country when 15 years old.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Detroit Clericus Meets

AT A meeting of the Detroit clericus on January 4th a paper was read on the subject: "What can this Church give and give up in the interests of unity?" This paper had been promised by Bishop Faber before his election and was sent by him from Montana and read by his successor at St. John's, the Rev. Herbert H. Fox.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Church Club Meeting in Minneapolis

THE EPIPHANY meeting of the Church Club of Minnesota was held in the Radisson Hotel, Minneapolis, on Tuesday, January 5th, and was a well attended and enthusiastic meeting throughout. The dinner was served promptly at 6:30 P.M. and was good, but the speeches were better. The programme dealt with the work of the Church in Minnesota. Being the annual meeting, reports were received. The secretary reported a membership of 199 at the date of this meeting, and the retiring treasurer, Mr. W. P. Christian, presented a printed statement of the financial condition of the club, showing a small cash balance and total assets of $314.56. The officers elected for the ensuing year are: Allen D. Albert, Minneapolis, president; Hon. S. G. Iverson, St. Paul, vice-president; Russell E. Van Kirk, St. Paul, secretary; George A. Ainsworth, Minneapolis, treasurer. Mr. Albert presided and introduced as the first speaker Mr. F. O. Osborne, who reminded the club of its twenty-fourth birthday. His theme was "The Activities of the Diocese," and he spoke of the effective work of the Lay Readers' League, and especially emphasized the importance of the Church papers in developing intelligent Churchmen. He was followed by the Hon. S. G. Iverson in a most practical and forceful address on "The Need for Men." He showed that man is a religious being; that religion is fundamental to him and to society, tracing briefly the religious foundation of the American nation and the place and value of religion and the Bible in our public schools. Mr. Martin H. Albin dealt with the "Distinctive Place of the Church in the Diocese," pointing out the fact that it was one of distinction and honor. While in the Province of the Northwest, of which we form a part, there are 59,000 communicants, of these nearly 20,000 are found in the state of Minnesota. Bishop Edsall spoke upon his "Vision of the Diocese" as of a united and harmonious body without extremes working for the extension of the kingdom, of the increase in the usefulness of the Church Club and the Lay Readers' League. These addresses were followed by five-minute reports on the institutions of the diocese, which were full of information. Dr. F. F. Kramer spoke on the Seabury Divinity School; Mr. Reuben Warner on Shattuck School; Mr. A. A. McKechnie on the Church Sunday School Association; Mr. W. H. Yardley on the Church Home; Mr. George S. Grimes on St. Barnabas' Hospital, and Mr. L. H. Joss on the Church Extension Society.

NEWARK

EDWIN S. LINES, D.D., Bishop

Burglary at Jersey City Heights

A NEW steam heating plant has just been installed in the Church of St. John the Divine, Hasbrouck Heights, at a cost of $550. More extensive improvements are planned for next spring. After the services on Christmas morning the priest in charge, the Rev. Thomas Davies, was waited upon by members of his congregation and presented with gold coin as a token of good will. Last year at the same time his people gave him a valuable set of books.

AT MIDNIGHT, January 4th, burglars entered the rectory of St. John's Church, Jersey City Heights (Rev. George D. Hadley, rector), while the rector and his wife were at Lakewood, and broke into every closet, desk, and drawer, making a very thorough search for valuables. They had even carried the Victrola out to the back yard when disturbed by the return of the maid, which caused them to leave all the larger articles. They secured only about $150 or $200 worth of jewelry and silver.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Scheme for Regional Districts—Knights Templar Visit Holy Cross House

THE CLERICAL heads of the seven regional districts formed by Bishop Du Moulin, Rev. George Gunnell, Rev. Arthur M. Griffin, Rev.

Thomas Jenkins, Rev. A. I. Ernest Boss, Rev. Franklyn Cole Sherman, Rev. Lyman P. McDonald, D.D., and Rev. William M. Sidener, spent parts of two days, Monday and Tuesday, January 4th and 5th, with the Bishop in Toledo, in a study of the needs of their respective districts, and in the projection of plans and ways and means of coöperative development. Mrs. H. P. Knapp, president of the Woman's Auxiliary, and Mr. Edward W. Palmer, chairman of the Bishop's commission on general missions of the diocese, were present and, together with the Rev. Mr. Sherman, made addresses on how their organizations might be related to the regional plan. No canonical recognition of the regional plan is to be sought until it has demonstrated its practical efficiency. The chief purpose of the regions, as far as organized, seems to be for bringing together the clergy and laity of contiguous neighborhoods for educational, missionary, and administrative improvement, to effect through them a solidarity of movement and to furnish the Bishop centralized points of contact with his jurisdiction. The chairman of each district is to have general oversight of the organized bodies of his district, Church clubs, women's missionary societies, Sunday school institutes, etc., and is to have as his advisory board, in addition to the other officers, the heads of the various district organizations. A feature of the conferences was a report by the chairman of the Sandusky district, the Rev. Mr. Jenkins, on a religious survey recently concluded in his district in which much useful and strategic information was secured, such as will be of constructive value in similar surveys to be made in the other districts. Another important by-product of the series of conferences was the projection of a plan for placing in the field, next convention year, an organizing secretary for the Woman's Auxiliary. It was indicated that the means are at hand for the undertaking, awaiting only the woman who is fitted for and will take up the work.

THE COEUR DE LION Commandery of Knights Templar of Cleveland have established the custom on New Year's Day of making pilgrimages to several of the most needy institutions of the city to convey messages of cheer and comfort and to leaving substantial gifts. At Holy Cross House, a diocesan institution for crippled children, they left candy for the children and $100.

ON THE occasion of his recent visitation to the colored mission of All Saints' Toledo (Rev. W. E. Gilliam, rector), Bishop Du Moulin blessed a new communion service of sterling silver, lined with gold, chalice and paten, the gift of a friend. This mission is now rejoicing in the possession of its new and very well equipped parish house.

FIVE OF the clergy of the Sandusky regional district met at Elyria (Rev. Edmund G. Redhead, rector), Thursday, January 7th, and outlined much work for the district for the rest of the winter. Sunday school institutes are to be established in three of the centers of the district, Elyria, Bellevue, and Sandusky.

BISHOP DU MOULIN has gone to Florida for the month of January for rest and recuperation, preparatory to entrance upon his pre-Lenten and Lenten visitations, for which many dates have already been made. His family accompanied him.

THE MANSFIELD regional district (Rev. A. I. Ernest Boss, chairman), met at St. Mark's mission, Shelby (Rev. B. H. Reinheimer, rector), Wednesday, January 6th, eight parishes and missions being represented. The afternoon was spent in conference on the development of the work of the region along the lines outlined by Bishop Du Moulin, and after dinner—which was served by the women of the congregation—there was an inspirational service, at which addresses were made. The next meeting will be held at St. Paul's, Marion, February 3rd.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

New Chapel at Altus

THE NEW chapel of St. Paul's mission, Altus, was opened on Sunday, December 6th, with Sunday school at 10 o'clock, followed by a celebration of the Holy Communion at 11. The rector, the Rev. T. W. Bucklee, was assisted in the services of the day by the two lay readers of the mission, Messrs. John T. Roberts and F. T. Doan. The little chapel, though small, is an attractive place of worship, made so very largely by the personal efforts of the rector himself, who with his own hands made the altar, reading desk, lectern, communion rail, and much of the less prominent work. All the furnishings are in the best of taste and conform to the usages of the Church. The chapel will be open every Sunday, for both morning and evening service.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Diocesan Missionary Campaign—Men's Services in Cleveland

A MISSIONARY campaign is being planned for the whole diocese from the 20th to the 28th of January, when the Provincial Secretary, the Rev. Geo. W. Davenport, will speak to various groups of Church people gathered at central points throughout the diocese, and will be assisted by missionaries from the domestic and foreign fields. The meetings will be held at the Church of the Advent, Pawtucket, January 20th; Church of the Redeemer, Providence, January 21st; Trinity Church, Pawtucket, January 24th; St. George's, Central Falls, January 27th; in Newport, January 22nd and 23rd, and closing with the quarterly meeting of the Woman's Auxiliary in Providence at St. John's Church on January 28th. The speaker at this meeting will be the Rev. Arthur M. Sherman of China.

THE MEN'S club of St. Paul's Church, Providence (Rev. Geo. S. Pine, priest in charge), attended church in a body on the evening of Sunday, January 3rd, and listened to a sermon special to the occasion by the Rev. Arthur Washburn of Calvary Church.

THE ANNUAL men's service at Grace Church, Providence (Rev. F. W. Crowder, Ph.D., rector), was held on Sunday evening, January 3rd. A large number of men attended and the sermon was preached by the Very Rev. Edmund S. Rousmaniere of Boston on three essentials of happiness, faith, love, and life.

THE GUILD of servers of St. Mary's Church, East Providence (Rev. H. C. Dana, rector), held their annual service on the evening of January 3rd with a full attendance of vested members and a large delegation from the servers' guild of Trinity Church, Bristol, as guests. Choral Evensong closing with a solemn Te Deum and a sermon by the rector of the church were the features of the occasion.

A WEEK'S campaign has been carried on in old St. John's Church, Providence (Rev. J. Frank Scott, rector), for the purpose of securing an increased attendance of men at the Sunday services. Members of the parish have been asked to attend the services on each of the five Sundays in January and about one hundred and fifty have already promised to do so. Special sermons will be preached by the rector on the general topic, "Can we still be Christians?" The subject is divided for the several Sundays as follows: (1) In our thinking, (2) In our recreation, (3) In our national life, (4) In our Church.

THE CLERICAL CLUB of Rhode Island was especially favored at its January meeting at the Bishop McVickar House to have for the speaker Professor William McDonald, LL.D., of Brown University. The subject was Religious Education, treated from the intellectual point of view, and the professor pointed out the necessity of something being done to instruct in the faith and to bring stronger Christian influence to bear upon both professors and students in our colleges.

BISHOP AND MRS. PERRY gave a delightful New Year's reception at Bishop's House on January 7th from 4 to 7 o'clock to meet Mr. and Mrs. John Ferguson Weir. The house was thronged with guests from every part of the diocese and the house, newly renovated, was beautifully decorated for the occasion and artistically lighted with the soft lights of candles and gas.

THE REV. HARVEY OFFICER, O.H.C., spent the Feast of the Epiphany in Providence. He celebrated the Holy Communion at St. Mary's, East Providence, at 7:15 A. M., preached at Grace Church at noon, and at the Vesper service at Brown University at 5, holding a conference with the students afterwards. He was entertained at the Bishop's House.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

New Organ at St. Paul's Church, Sacramento

ST. PAUL'S CHURCH, Sacramento, used a fine new organ on Christmas Day for the first time. The former instrument was destroyed by a fire which seriously damaged the building last Easter. The one now installed is by Johnson & Sons, and is a two-manual and has twenty-three stops. In addition to the restoring of their church from the effects of the recent fire about $5,000 has been spent on other improvements.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Automobile Presented to Archdeacon Sparks

THROUGH THE kindness of a friend in the East, Archdeacon Sparks has been presented with an automobile to aid him in his work in the district. By this means it is possible to visit a number of stations more conveniently and expeditiously than can be done by railroad.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Greeks Attend Holy Communion

THE MEMBERS of the Greek colony in Anderson began their Christmas Day by attending a special service held for them at Grace Church by the rector, the Rev. J. Haller Gibboney. The Holy Eucharist was celebrated for them at 8 A. M., and practically all of the Greeks of Anderson made their Christmas Communion. In the evening a dinner was served to the colony, at which addresses were made by the rector and by Mr. G. Cullen Sullivan, a member of the diocesan social service committee.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

Progress at Parker

A CLASS of ten was confirmed on a recent visit of the Bishop to the mission parish of the Good Samaritan at Parker. It was the largest class in the history of the mission. The interior of the church was largely made

over last fall; and a baptismal font and hymn board were added to the equipment through the activity of the Bishop Biller Guild. The mission shows many sign of advance.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Free Pews in Roanoke

ST. JOHN'S CHURCH, Roanoke, has made a great advance step in abolishing the rented pew system, and having the church supported by voluntary offerings. In November the congregation decided upon this radical change, and on December 20th a canvass was made with most gratifying results. Apparently the free pew system and weekly offerings will yield a larger revenue than the rented pew system. This new regime went into effect January 1st.

A DEPARTURE from the usual custom for the Sunday school Christmas celebration was undertaken this year at St. Andrew's Church, Norfolk. Heretofore, the children brought presents before Christmas to be distributed among those whose Christmas would not be as happy and bright as their own, and after Christmas a tree with oranges and candy was prepared for the Sunday school children themselves. This year it was decided to have only one service and that was held on Sunday afternoon, December 20th, entitled "White Gifts for the King." The service was inspired by a legendary story of Kubla Khan. At this service the members of the Sunday school brought their white gifts for the King's birthday. The gifts of self, service, and money were contained in little white bags hung upon the tree. Gifts of clothes, food, and toys were wrapped in white paper and placed around the foot of the tree. The church was crowded, people standing up around the walls. Appropriate hymns, recitations, the Christmas story from St. Luke, with a few collects, and the reading of the story, "Why the Chimes Rang," completed the Christmas celebration.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Bishop Osborne Observes His Seventieth Birthday

THE BISHOP kept his seventieth birthday on Tuesday, January 5th, inviting some forty gentlemen to lunch with him at the Sangamo Club. After the lunch brief addresses of congratulation were made by the Hon. N. Wilson, the Governor of the state; Mr. W. A. Northcott; Father Hickey, vicar-general, and Mr. N. V. Lindsay. The Bishop's guests surprised him with a birthday gift of a very handsome cut glass table service, the address of presentation being made by Mr. Northcott. Bishop Osborne, who has already begun to feel the hand of winter in a return of asthma and bronchial trouble, left on January 9th to visit friends in Jamaica, having had no vacation since his return from Texas in April. He expects, all being well, to return to the diocese for Easter.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Improvements in St. John's, Athol—Legacy for Church of the Atonement, Westfield

THE SEVERAL changes and improvements planned in St. James' Church, Athol (Rev. Henry C. Parke, Jr., rector), have been completed by the installation of a steam heating plant. A branch of the Junior Auxiliary has been organized. The spiritual side of the parish life will receive special emphasis in the mission to be conducted by the Rev. Reginald N. Wilcox of Hendersonville, N. C., January 31st to February 7th. A social service conference was recently held in St. John's, conducted by the Rev. Walton S. Danker, secretary of the diocesan commission. The subject was a social service programme for the parish. Social service workers in various societies in Athol took part in the discussion..

THE MID-WINTER MEETING of the Woman's Auxiliary of the diocese will be held at Christ Church, Fitchburg, Friday, January 15th. The speakers will be Miss Gertrude Heywood of St. Margaret's School, Tokyo; Mrs. Walter Hughson of Grace Hospital, Morganton, N. C., and the Rev. A. De F. Snively, whose subject will be "Breaking the Soil in Wyoming."

BY THE death of Mr. James B. Hazelton of the Church of the Atonement, Westfield (Rev. R. K. Smith, missionary), the parish will receive a legacy of $5,000, in memory of his former wife.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

State Peace Commissioners Meet—Bishop McCormick's Appointments

THE MEETING of the peace commissioners of the state of Michigan, held January 4th in Grand Rapids, was attended by two of our Bishops, Bishop C. D. Williams of Detroit and Bishop John N. McCormick. The latter was temporary chairman and was elected one of the permanent vice-presidents. Both Bishops spoke on International Peace at the luncheon tendered the delegates at the Chamber of Commerce.

BISHOP MCCORMICK will deliver noon-day addresses in Cincinnati March 1st to 6th, in Philadelphia March 23rd to 27th (at the Garrick Theatre), and in the Church of the Advent, Boston, during Holy Week. He will also conduct the three hour service in the latter church. He will preach in St. Michael's Church, Trenton, N. J., on Sunday, January 24th, and will also preach the sermon at the consecration of Dean Matthews, in St. Mary's Church, Burlington, N. J., on Monday, January 25th.

PLANS HAVE been formulated for the observance of the fortieth anniversary of the diocese, which will fall on St. Matthias' day, February 24th. A portrait of the late Bishop Gillespie will be unveiled on that day and hung in the parish house of the Pro-Cathedral. The mid-winter meeting of the men's club of the diocese will be held on the same day.

THE REV. A. WORGER-SLADE, rector of Grace Church, Traverse City, has begun his second successful mission, this time at Dowagiac.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

New Bible Class for Men in Buffalo—Bishop's Annual Reception

IN RESPONSE to a request from a number of men of Trinity Church, Buffalo, the rector, the Rev. Cameron J. Davis, will lead a class through a course of Biblical study, the men pledging themselves to be responsible for the organization. The course will consist of lectures and discussions, the subject being The Evolution of Religion in the Old Testament.

THE BISHOP and Mrs. Walker held their annual reception to the clergy, members of all parishes, and their other friends, at the See House, Buffalo, on the afternoon and evening of Monday, January 11th.

CHRIST CHAPEL of Trinity Church, Buffalo, was reopened for services on New Year's Day after being closed for two months for improvements which make it now as nearly

First Aid to the Injured

A broken leg or a shattered arm, in the hands of a skilled surgeon, is easily repaired. A broken limb need not put a man out of business. Even the loss of a leg does not permanently incapacitate a man for certain kinds of mental endeavor. But a "broken stomach" is not so easily repaired. Continued derangement of the digestive organs will surely put a man or a woman out of business. It means loss of flesh and strength and a gradual impairment of the thinking processes. The brain cannot work with normal vigor when a rebellious stomach refuses to work.

As a food for coaxing a rebellious stomach back to the performance of its natural functions nothing equals shredded wheat biscuit—a food that contains all the body-building material in the whole wheat grain made digestible by steam-cooking, shredding, and baking. It is one thing to put all the elements that are needed by the human body into a food, and quite another thing to prepare them in a digestible form. In shredded wheat biscuit these elements are taken up and assimilated when the stomach rejects all other foods. The porous shreds are quickly permeated by the digestive fluids and their crispness promotes through chewing, which is the first process in digestion. Being made in biscuit form and being ready-cooked and ready-to-serve, this food is a great boon to the busy housewife who is called upon to cut down household expenses and who must occasionally prepare a nourishing meal in a few moments.

Shredded wheat contains more real nutriment than meat or eggs, is more easily digested and costs much less. It is usually eaten for breakfast with hot milk or cream, but it is deliciously nourishing for any meal in combination with stewed or canned fruits.

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BIOGRAPHICAL STUDIES IN SCOTTISH CHURCH HISTORY

By ANTHONY MITCHELL, D.D., Bishop of Aberdeen and Orkney. The Hale Lectures. Delivered in St. Paul's Church, Chicago, Illinois, May 7 to 14, 1914. Illustrated. Price $1.50; by mail $1.65.

This is undoubtedly one of the most interesting volumes of Church history that have been issued in many years. The author, the Bishop of Aberdeen, treats of the history of the Church in his own country by biographical studies. Thus we have illuminating discussions of the Celtic period as illustrated in the character of St. Columba; the transition to Roman influence, St. Margaret; the medieval period, Bishop Elphinstone of Aberdeen (died in 1514); the Reformation period, John Erskine; the Covenanting period, Robert Leighton, Archbishop of Glasgow; the days of the Penal Laws, John Skinner; Modern Times, John Dowden, Bishop of Edinburgh. The book however is much more than a collection of biographies, for in these chapters the whole period of Scottish Church history is covered in most entertaining fashion.

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perfect as a church edifice can well be. A complete description of the improvements and decorations was noted in a previous issue.

FOR THE first time since the boy choir was introduced at St. Mary's-on-the-Hill, Buffalo, its ranks have been depleted by death. One of its most faithful members, Cyrus Dayton Moseley, was recently called by the Master. Entering the choir at the age of 11, he was constantly to be found in and about the church or choir-room, for the three years he was spared for that work. His locker remains closed and empty, save for his hymnal, which lies open at Hymn 246, for a period of thirty days, within which time a tablet will be erected to his memory near one of the hymn-boards, which he loved so well to prepare.

BISHOP WALKER has just issued his annual licenses to seventy-five lay readers in the diocese.

FOR THE first time in history a Christmas celebration was held at Lawton, at the pagan end of the Cattaraugus Reservation, where a mission has been recently started. Many of the Indians could not gain access to the building. At the other end of the Reservation, at Brant, where the Church has been in existence for some years, twelve stalwart Indians recently met, felled the trees, chopped, split, and piled four cords of wood for their mission and then enjoyed a picnic dinner as a wind-up to their wood-bee.

CANADA

News of the Dioceses

Diocese of Montreal

AT THE Church of the Advent, Montreal, preaching on the first Sunday of the year, Bishop Farthing said, "The only course of safety, not only for the individual, but for the nation, is to follow closely Christ. We must all see the consequences of not following in His footsteps in the causes which brought about the present deplorable conflict, for none could or would have been thought of had He been closely followed." The special prayers for the day included those of intercession which were adopted generally throughout the country on that day, January 3rd.—THE REV. A. P. SHATFORD, speaking in his Church of St. James the Apostle, said that it was an indication of our faith in God that the government on this the first Sunday in the new year should summon us together to pray. He said also: "We ought to pray for the forgiveness of sins, because no man can fight a hard fight unless he is fighting a clean fight." Addressing himself to the soldiers of the Twenty-fourth Battalion who attended the service, Mr. Shatford said: "Men of arms, you have got to be clean and upright, and empty out of your lives everything that is impure and defiling." Later on he said, "We should pray for charity and mercy. We have no business to hate anyone, for the Lord said, Love your enemies."

Diocese of Quebec

JANUARY 3RD was observed throughout the diocese as a day of intercession. The Archdeacon of Quebec issued a circular letter calling upon the clergy to forward this matter.—THE REV. CANON SHREVE has been elected vice-president of the diocesan Sunday school institute.—IT IS stated in a cable from England that the late Bishop Dunn, by his will, bequeathed all his property to his wife, amounting to £28,219.

Diocese of Huron

THE NEW parish house of the Church of the Ascension, Windsor, is very well equipped and practically free from debt. It cost over $11,000.—A LOT has been secured for the new mission church for St. James' parish, London, and the little church is now being erected.—CANON TUCKER has been preaching a course of sermons in St. Paul's Cathedral, London, on the war in Europe.

Diocese of Rupert's Land

ARCHBISHOP MATHESON issued a pastoral on the observance of the day of special intercession and contrition on account of the war. This was read in all the churches in Winnipeg on the last Sunday in the year.—ST. STEPHEN'S parish, East Kildonan, a suburb of Winnipeg, is making great progress. It has only been opened two years. The Sunday school is in a very flourishing condition.

Diocese of Moosonee

BISHOP ANDERSON held an ordination in St. Stephen's Church, Porquois Junction, when one candidate was ordered deacon. He was presented by the Rev. J. E. Woodall of Rupert's House, James Bay. On the same day there was presented to the Bishop, to be admitted to the Anglican Church, a man and his wife, Roman Catholics, who had been giving the matter thoughtful consideration for the last six years.

Diocese of Niagara

THE NEW rector of Christ Church Cathedral, Hamilton, entered on the work of the parish before Christmas. He preached in the Cathedral on Christmas Day.—THE RECTOR of St. Luke's Church, Hamilton, the Rev. E. Napier Barns, died December 21st. Large numbers attended the funeral service on the 23rd. Bishop Clark officiated, assisted by Canon Daw and Canon Sutherland.

Diocese of Ontario

THE REV. R. S. FORNERI, having been asked by the congregation of St. Luke's Church, Kingston, of which he is rector, to reconsider his decision to resign the parish, has in deference to their wishes consented to postpone his resignation till next Easter.

"BUNCOMBE"

It Don't Always Pay to Be Skeptical

When a newspaper writer and proof reader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says:

"Being a newspaper writer and proof reader, also graduate in medicine as well, though not practicing, makes a combination that would produce a skeptic on the subject if anything would.

"Day after day I read the proof on the Grape-Nuts advertisements with the feeling that they were all 'buncombe.' All this time I was suffering from dyspepsia from the improper food I was eating at the restaurant.

"One day I saw a package of Grape-Nuts at the restaurant and tried some with cream. The food took my fancy at once. After a few lunches on it at midnight I noted an improvement in my feelings, and was able to work with less fatigue.

"I have used Grape-Nuts as a regular diet since then, and have improved greatly. The old dyspepsia and bad feelings that I thought were necessary adjuncts to night work disappeared, and I am able to do much more and better work with less effort than ever before.

"I was nearly ready to give up and seek health in some other walk of life, but thanks to my change of diet, I am now all right." "There's a reason."

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Brief Notes on all the Important Books that have appeared during 1914, which cover several pages.

The Clergy List gives the names and past addresses of the Clergy of the Church, the Deaconesses and the Clergy of the Orthodox Churches in the United States.

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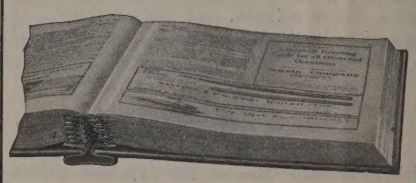

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The Magazines

"INTERNATIONAL and Interdenominational Research of the New Testament," an article by Dr. Deissmann in the last *Constructive Quarterly*, gives us a realization of how much we are likely to lose by the present war in the field of coöperative scholarship. Dr. Deissmann reviews some recent work done by investigators of many different nationalities, and speaks very appreciatively of the work of Roman Catholic scholars. The graduates of the Instituto Biblico at Rome make a journey at the conclusion of their studies to the Holy Land. "This is such an excellent method that the only thing for us all to do it to adopt it." He speaks of the doctrinal interpretation Protestant scholars have been accustomed to give to St. Paul. "We Protestants like to call the Apostle Paul our apostle. Certainly we are not without justification for doing so. But Paul belongs in at least as great a degree to the Catholics, just by virtue of his Christ-mysticism. And for the exegesis of certain Pauline passages the Catholic brings with him a psychic preparation which is often lacking to the Protestant." Bishop Guerry, writing on "Progress a Permanent Element in Religion," says: "It has been the glory of Christianity that from the beginning it has shown itself capable of change and development." In this it presents a striking contrast to Mohammedanism, which cannot assimilate the results of modern science. "Each age brings with it a deeper understanding, a wider outlook, some new and unlooked for development of Christian doctrine. Each age, and ours is no exception, witnesses the old and ever new miracle of the returning spring of truth." Baron von Hügel writes a further article on Troeltsch, Dr. Shailer Mathews on Generic Christianity, Bishop Boyd Carpenter on John Tauler, and there are other valuable articles. Altogether the *Constructive Quarterly* continues to be one of the most valuable reviews which come to our table.

THE LATE Lord Roberts has a beautiful tribute paid him in the article entitled "The Happy Warrior," in the December *Nineteenth Century*, written by Colonel A. Keene. Much is worth quoting, but the opening paragraph must suffice: "It is probable that, to the end of time, the general public will continue to think of the soldier as the man whose work it is to kill, forgetting ever that his chief function is to succor and protect; to risk his life for the sake of others. But common as this false view is with heedless folk, we find great students of human nature constantly taking soldiers as the examples of tenderness and true charity. Captain Sentry in the pages of Addison's *Spectator*, and Uncle Toby, are instances of this. When Thackeray, whose bitter wit was used so often for the scourging of vice, snobbishness, and all unworthy things, wants to give us a type of gentleness he presents it to us in the form of the simple and chivalrous soldier, Colonel Newcome. In Wordsworth's 'Character of the Happy Warrior' there is no allusion whatever to killing."

THE MONTHLY numbers of the *National Municipal Review* are always full of helpful suggestions for any who are interested in municipal problems, and the story of how here one city and there another city solves some problem that looms before all cities, is stimulating in the highest degree. The January number begins the fourth volume. The editor, Mr. Clinton Rogers Woodruff, first reviews Present Phases of the Municipal Situation, after which the president of the National Municipal League, Mr. William Dudley Foulke, writes of Evolution in City Charter Making. President Lowell treats of The Practicability of the Merit System, and Henry M. Waite of The Commission Manager Plan. Perhaps the

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latter is as significant and interesting a paper as any of late, by reason of the fact that the city manager plan is being very carefully watched, and Mr. Waite's experience in Dayton, where, it will be recalled, he is the city manager, the first to be appointed in any city, will be particularly illuminating. Mr. Waite's paper is an address given before the National Municipal League at its last session, and is followed by a very helpful discussion in which many members participated and which brought out the answers to many of the questions that loom before one when the system is under discussion.

One hopes that the *National Municipal Review* is widely read by civic workers, whether official or unofficial. It is sent freely to members of the National Municipal League—and all civic workers ought to be members of that organization—and there is also an arrangement whereby subscriptions may be made by non-members. [North American Building, Philadelphia.]

Educational

THE NINETIETH anniversary of the incorporation of Kenyon College fell on December 29th. Associations of loyal alumni in Chicago and in Toledo held dinners in honor of the date on which the legislature of Ohio granted the original charter. M. Eugene Brieux of the French Academy will lecture at Kenyon College Saturday evening, January 16th, on the Larwill Foundation. About the middle of February Wilford Ward, the biographer of Cardinal Newman, will lecture on the same endowment.

THE FORMAL opening and benediction of the renovated Bexley Hall will be held on Thursday, February 4th. About a year and a half has been occupied in the work of reconstruction and the total cost is about $75,000. The renewed theological seminary is handsome and convenient in every detail.

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